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THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING



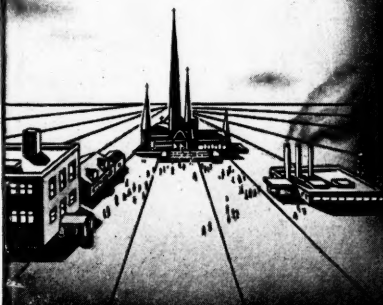
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Amongst Ourselves

Readers of THE LIGUORIAN will find more and more material presented for their consideration, these months, on the always vital but currently acute topic of education. The subject has been brought into special focus by the publicity given to the statements of prominent men in America to the effect that parochial and private school education is a menace to American democracy. It is supremely important to direct attention to the fact that the real complaint of these people is that parochial school education is a menace to secularism as the "religion" they want to see not only dominant but universal in America.

Our thoughts on this topic are directed to conscientious non-Catholic Americans as well as to Catholics. We feel that non-Catholics who are conscientiously sending their children to public schools, and who have every right to do so, should know what the trend against Catholic and private schools really means. Its ultimate goal can be said to be to take all right over the education of their children out of the hands of the parents who brought them into the world. This is to be done by removing from the jurisdiction of parents the last remnant of freedom of choice as to the manner of educating their children. The suggested plan is to remove from the American scene all schools except the state supported schools. When that is done, and all children have been corralled into schools that are under the authority of the state, a

universal pattern of education can be applied to all.

We repeat that non-Catholics have a God-given right to send their children to a school of their choosing, whether it be a private or a public school. Bound up with the right at the present time is the essential freedom of choice. If the secularists and statists succeed in their plan, freedom of choice will be gone. We are arguing therefore for the freedom of all parents to decide on the kind of education their children should receive, a vitally important right that goes with parenthood.

The topic has special significance, of course, for Catholics. Guided by their consciences and their convictions of the importance of education for eternity as well as for time, Catholic parents choose to assume the burden of setting up schools in which their own religious convictions will be stressed, and then to send their children to these schools. It has never been more important that all Catholics talk about the reasons for their Catholic schools. It has never been more timely for them to convince their non-Catholic neighbors that the God-given rights of American parents, even of those who make use of the public schools, are at stake in this matter. Above all, it is now important that all Catholics give the example of obeying their consciences by sending their children to Catholic schools, and by promoting the erection of Catholic schools where none are available.

The Liguorian LIGUORI, MO.

Editor: D. F. MILLER, C.S.S.R.

Associate Editors:

M. J. Huber, C.S.S.R.

L. Miller, C.S.S.R.

E. Miller, C.S.S.R.

R. Miller, C.S.S.R.

T. E. Tobin, C.S.S.R.

D. Corrigan, C.S.S.R.

J. Schaefer, C.S.S.R.

J. E. Doherty, C.S.S.R.

Circulation Managers: R. A. Gaydos, C.S.S.R.—C. A. Bodden, C.S.S.R.

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THE Liguorian

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

Are Catholic Schools American?

There is no sense in avoiding this question, when so many writers and speakers are answering it with a resounding No. Let's all face the facts.

D. F. Miller

LET'S SAY you are a Catholic. If you are a good Catholic, and at the same time a parent, you are either sending your children to a Catholic school, or, if there is none in the area in which you live, you are hoping and praying and promoting the idea that one will be erected soon. But, can you answer intelligently the accusation often made today that Catholic schools are somehow un-American, dangerous, creative of prejudice and division among Americans?

Or let's say you are a non-Catholic. You often hear Catholic schools talked about among your non-Catholic friends. The subject comes up especially when there are proposals to extend bus service and free lunches, through federal aid, to parochial as well as public schools. Also, if you now and then hear an anti-Catholic speech or lecture, you note that the Catholic school system is one of the chief targets for attack. Have you formed the opinion that there is something suspicious or dangerous or clearly evil and un-American about Catholic schools?

Let's discuss this question as simply and frankly as we can. Let's do so by considering it from only one angle, viz., the angle of some of the things that

America badly needs today that are provided by Catholic schools. We can all agree on the most basic things that our country needs. We do not expect to find anyone, Catholic or non-Catholic, disputing or doubting the statement of such needs found in the five italicized propositions below. What is needed is knowledge of how Catholic schools are designed to provide for these needs. After considering these points, we can add brief answers to the objections raised against Catholic schools.

1.

America needs brotherly love.

This may seem to be straining at the obvious. However, it is not quite so obvious that there are not many high-minded organizations working in America to convince more and more people that they should begin to practice real brotherly love.

Brotherly love belongs to the very essence of democracy. It is not a bit more important, in a democratic nation, that all mature citizens be permitted to vote on public affairs, than that all be conscious of the obligations of respecting the rights of others, forgiving their enemies, helping others attain security and happiness both in this life and in the next. All these obliga-

tions add up to practical brotherly love.

Now Catholic schools lay great emphasis on the duties of brotherly love from the beginning to the end of the courses they teach. They keep hammering away at the practical meaning of brotherly love: that it means nursing no prejudices, giving alms to the needy, forgiving one's enemies, according to everyone his rights and his due, helping others spiritually and materially to find happiness.

But they do more than that. They offer the child powerful motives for loving its fellow-human beings. They teach that to fail seriously against brotherly love is to lose an eternal happiness in heaven and to deserve to suffer forever in hell. They teach that since Christ died out of love for all men, men must be willing, if necessary, to lay down their lives for their brethren. They teach that no one can love God and hate or harm his neighbor, according to the words of St. John: "If any man say that he love God and hate his neighbor, that man is a liar."

It is true that Catholics who have been taught all these things in Catholic schools can turn against them and become haters and wrong-doers against their neighbors. But every American should be thankful that these things are taught in Catholic schools and that millions who learn them try to carry them out. Democracy will suffer nothing from such as these.

2.

America needs sound morals.

How often we have heard this statement made in recent years. In the face of juvenile delinquency, of graft and dishonesty in public office, of dope addiction and sex perversion, of racketeering in unions, of profiteering in business, of gangsterism and crime syndicates, we hear the continuous cry:

"America needs to get back to sound morals."

Catholic schools teach all who attend them how seriously they are bound to obey the moral law laid down by God; they teach explicitly what that law means in the practical circumstances of their lives; and they teach the only compelling sanctions for obedience to God's laws, viz., that by obedience one chooses heaven and by disobedience one chooses hell.

Again, there have been Catholics in high places who have acted contrary to the moral law of which they learned in school. But all Americans should be thankful that the binding force and the specific obligations and the sanctions of the moral law are taught to millions of children in Catholic schools, and that millions try to carry out in their lives what they have learned. If America really needs sound morals, Americans should be grateful that such morals are inculcated in Catholic schools.

3.

America needs true patriots.

In these days of strain between nations, of fears of war and revolution, of infiltration of spies and traitors into the gatherings and organizations of decent citizens, all good people are conscious of how important the true patriot is. In these days when traitors have already been found in high places in government, when American citizens have been caught selling the most important secrets of their country to its enemies, every loyal American wants to know what can be done to prevent such things from happening again.

One thing that can be done is to teach children from their earliest years the binding obligations of patriotism and to give them powerful motives for carrying them out. This is done in every Catholic school. There the child is taught that he has a moral obligation

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to love his country. This is spelled out into specific obligations to obey his country's lawful rulers and just laws; to serve his country when he is needed, even to the point of laying down his life if his country's safety and welfare require it; to use intelligently and conscientiously the right to vote; and to administer any public office with which he may be entrusted with absolute honesty and concern for the welfare of all who may be subject to him.

It is to be noted that these things are taught in Catholic schools as *moral obligations*, i.e., that they are binding according to the will of God as part of the means whereby a person must work out the salvation of his soul. The Catholic school does not represent patriotism as merely a pious sentiment, or a noble ideal, nor even merely a necessary expedient for a nation's welfare. The Catholic school makes patriotism a moral obligation, which means a duty imposed by the will of God.

Once more it must be sadly admitted that there have been unpatriotic Catholics. But the proportionate number of Catholics in the army, navy and marines in the last war and in every war this country has ever fought reveals that a Catholic school training in the meaning and obligations of patriotism has produced millions of citizens who were willing to lay down their lives for their country. Every American should be grateful for this nursery of true patriotism in America.

4.

America needs men and women who recognize a goal in life that is superior to wealth, pleasure, fame, success, power, to which goal every desire for these other things must be subjected.

Much as we may feel inclined to resent it, there is considerable truth in the accusations sometimes made that for many Americans there are no high-

er goals in life than to get rich, to be a success, to enjoy unlimited pleasure, or to wield power over others.

Those for whom these are the only goals in human life are dangerous Americans. Some of them become robbers, gangsters and racketeers, logically deciding that if money and pleasure are the only things worth while, it does not much matter what means are used to attain them.

Some of them do not need to become robbers and gangsters to become rich, because they inherited millions or made lucky investments, but they resist any proposals of social justice that would lessen even slightly the huge fortunes that they own.

Some of them use political office in venal ways to entrench themselves in power and to make millions in shady deals.

Some of them become corrupt labor leaders, determined to wrest everything they can from their employers for themselves and their followers.

Who can blame any of these, if the assumption must be accepted that wealth, material success, power and pleasure are the only things that make life worth living?

Catholic schools teach children that their first and most important goal in life is to love God and to save their immortal souls. They are taught that they must make any sacrifice for the sake of their souls. The sacrifices they must make for their souls are definitely outlined. They must suppress every temptation to add even so much as a penny to their possessions by unjust and unfair means. They must consider the practice of virtues such as humility, patience, chastity, obedience, love of God and of their fellow-men far more important than the attainment of any worldly success. They must discipline their bodies and learn to suppress their

passions when these latter incite them to do things contrary to the law of God and the good of their neighbor. They must try to imitate Christ who was the perfect example of all the virtues human beings must practice.

It is by an education such as this that it is made possible for children to grow up immune to the worship of money as an end in itself; strong enough to withstand desires of their bodies which, if given in to, would only add to the horrendous accounts in the daily newspapers of adultery, rape, promiscuity and other anti-social crimes; safe from succumbing to any lust for power or temptation to bribery and corruption in high places or low.

Someone will say that not all Catholic school graduates remain loyal to these principles throughout their lives. That is not the point. The point is that children are taught these principles in Catholic schools; that they are at least given the knowledge and the means of living good, moral, useful lives. The millions who follow out what they have learned are not given headlines and space in the newspapers. But they are the pillars of the society and the nation in which they live.

5.

America needs to remember that the individual human being has inalienable rights that the state cannot take away. Among them is the right of parents to educate their children according to the principles in which they believe.

Who does not know that the greatest battle that is being fought in the modern world is that between the forces which would make the state supreme, the master and dictator over all the individuals who comprise it, and the forces which maintain that the state must be only the servant of the people, that it cannot touch or limit or destroy the natural rights of individual men and

women? This latter is a basic principle of the democratic form of government.

Who cannot see that one of the sacred rights of parents, bestowed upon them by God, is that of supervising and directing the education of their children according to their conscientious understanding of what their children need to learn?

Who is unaware of the terrifying pull away from democracy and toward state dictatorship that would be effected if the state were to wrest from parents their inalienable right to direct their children's education, and to insist that all be educated under the authority and according to the wishes of the state alone?

God must be thanked that we have not yet reached that point in America. But there are many who are promoting the idea that we must reach it. They are saying that state schools must reach out, with the law behind them, to embrace all children. They are saying that private schools set up by large groups of individual parents, are un-American. They are saying, in effect, that the state must be the sole master of education and that parents must have nothing to say about this matter.

A democratic state has a right and a duty, as it does in America, to promote education and to set up public schools to provide an education for children whose parents have no other way of providing one for them. Parents have an inalienable right to send their children to public schools if their religion, or their lack of religion, and, above all, their conscience, tells them that such schools will give their children an adequate education. But if the day ever comes when the state says to all parents: "You must send your children to my schools; you have no choice and no rights in this matter; your children belong to me, and I will educate

them as I please," — in that day democracy will be dead.

Catholic schools, and all private schools, stand before America as a defense, therefore, of a cardinal principle of democracy. Even parents who send their children to public schools should be thankful for the private school's existence. Such schools assure them that the right to educate their children is still in their hands. They exercise that right by sending their children to public schools. But if the private and parochial schools are done away with by law, their freedom and their rights will be gone. They will be under force, then, to send their children to public schools. Then they and their children will have become minions of the state.

•

In the face of these positive contributions of Catholic schools to the welfare of America, the stock objections raised against them can be dealt with briefly. All such objections may be reduced to the four listed here.

1. *Catholic schools are divisive, i.e., they foment intolerance and prejudice in those who attend them.*

This charge is true only if it is true that Catholic schools officially teach children to dislike or to hate or to spurn and avoid all who are not Catholics.

The opposite is the truth. Children in Catholic schools are taught that it is a serious sin to hate anybody; that they will lose their immortal souls if they are not tolerant and kind and unprejudiced toward all their fellow-men, regardless of their color, their nationality and their religious beliefs.

2. *Catholic schools train children to give allegiance to a foreign power.*

This is sheer libel. The children in Catholic schools are taught to give civil allegiance only to their own country and its lawful and duly elected officials.

Of course they are taught to give their spiritual allegiance to God and to all the revelations of His will that God has made.

3. *Catholic schools represent an effort on the part of Catholics to bring about a union of church and state.*

In no Catholic grade school, high school, college or university in the entire United States are children taught that there should be a union of church and state in America. On the contrary, they are taught to respect and be thankful for the first amendment to the Constitution of their government, that Congress shall pass no law establishing a state religion.

Nor is there any intention, desire or plan on the part of Catholic authorities in the United States, to obtain for their church or their schools favors from the government that could in any way be interpreted as a wedge toward bringing about union of church and state. Arguments advanced by Catholics in behalf of bus rides, free lunches and text-books for Catholic school children are based solely on the principle that these auxiliary services should be extended to all American children, not to a particular church or school.

4. *The maintenance of their own schools represents, on the part of Catholics, a condemnation of and a desire to destroy the public school.*

On the contrary, Catholics proclaim the right and the duty of the state to set up schools for children whose parents have no other way of giving their children an education. They proclaim the right of every parent to choose a school for his children according to his lights and his beliefs. They resist only one thing, and that is the notion that the state may take over all education as a monopoly. In so doing, they will resist to the end totalitarianism and dictatorship.

Pre-Marriage Clinic

D. F. Miller

Should a Girl Marry for her Reputation?

Problem: Should a girl who has fallen into sin and thus become pregnant insist on marrying the man who was her companion in sin? Should those who have influence over her insist that this be done to salvage her good name and to provide both a mother and a father for the child? I am a social worker, and come into contact with these cases every now and then. Is there any general rule to be followed?

Solution: The one general rule that can be set down is that the decision to marry or not to marry should *not* be made by such a girl solely on the ground that the marriage would (doubtfully) save her good name and provide a home for the expected baby. The preservation of her good name would be little comfort to a girl if this were effected by entrance into a marriage that could be foreseen to have little chance of success. Moreover the providing of a home for an expected baby would be of little advantage if there were little possibility that it would be a good and happy home.

Therefore each case of this kind must be decided according to the circumstances connected with it. If the circumstances reveal that there are good prospects of the marriage turning out successfully, it should be recommended. This would require, of course, that the man in the case show some solidity of character, true repentance for his lapse into sin, readiness to assume the responsibilities of marriage, etc. It would also require that the couple love each other sufficiently to be good companions and help-mates. It need hardly be added that both must be free to marry validly.

If the circumstances make it clear that a marriage between the two would have little chance of success, because of the weak character of the man, his lack of sound morals, his obvious inability to support a family, or because, as quite often happens, the girl has come to feel an antipathy for him, or is herself too immature to take up the duties of marriage, then there should be no thought of urging marriage. Even though the ideal thing is that every child born into the world have a real home with a mother and father, the ideal must yield to the practical and prudent judgment that a particular couple could not establish a good home. Surely a girl who has had the misfortune of falling into sin should not be coerced nor even strongly urged against her wishes to marry the man involved. The tasks of protecting her good name in so far as possible, and of providing for the child, can be taken care of in other ways.

Television Types

Maybe you have one of these types in your own household. Maybe, let's face it, you yourself have become one.

L. G. Miller

SOME OF our readers may remember noticing a recent news item which paid tribute to the activities of the Bullwhistle Research Foundation. This project was initiated some years ago by Cyrus J. Bullwhistle, a rather eccentric millionaire who had made a fortune in tea-bags and bouillon cubes. Shortly before he died, Mr. Bullwhistle set aside a million dollars in a trust fund, to be used in furthering research into the tastes and fashions of the human race. The idea behind the grant was that if this field were thoroughly explored, the species might be improved by suitable programs of education and enlightenment.

There were some who thought, perhaps uncharitably, that Mr Bullwhistle was also interested in educating human taste in the direction of a larger consumption of tea-bags and bouillon cubes. We offer no comment on such a conclusion.

The Bullwhistle Foundation has lately turned its attention to television, and our reporter was fortunate enough to make contact with a certain Dr. Curtis J. Keyhole, who is in charge of this particular project. With regard to the conclusions reached thus far, Dr. Keyhole had this cautious comment, which he hedged in with certain reservations; "Television," he said, "seems to have revolutionized the American home."

On further questioning, Dr. Keyhole described the emergence of certain new types, or perhaps old types with fixations. He also gave our reporter access to a few histories prepared by his as-

sistants. Following are a few sample notes:

Case I: The Dial-Switching Fixation

Jacob B., employed as a solderer by the WEFIXIT Plumbing Co.

Mr. B. has a steady income and a middle-class home (mortgaged), where he resides with his wife and four children.

The researcher spent several evenings in the B. Home, and had ample opportunity to observe Mr. B. in relation to his television set, since he spends practically all of the time away from work viewing television.

In the large Eastern city where Mr. B. lives, there are some ten channels available, all presenting different TV programs. This fact has produced a curious mentality in Mr. B. One might even call it an unfixed idea. He seems unable to settle on a definite program for more than two minutes at a time.

Immediately after the evening meal Mr. B. takes a chair directly in front of the television set, and from then on to a late hour, anyone watching is treated to a kaleidoscope of visual projections, ranging from news commentators to ballet dancers to weather-forecasts to children's programs to wrestling matches. He never allows longer than a moment or two for each picture. He keeps the dial clicking around like a pair of castanets.

Why this compulsion? A certain native restlessness partly accounts for it, but the further reason is tentatively suggested by the researcher that Mr. B. has been jaded and surfeited by a

steady diet of TV for the last two years at a minimum of five hours a day. The novelty has worn off. No program, no matter how spectacular, is able to hold his attention. Yet the habit of viewing TV has taken hold of him like a drug.

This fixation, the researcher mentions, has brought on a state of severe crisis in Mr. B.'s family. On one occasion, he records, Mrs. B., after enduring an hour of dial-switching, suddenly emitted a loud scream and fell into a state resembling hysteria.

Case II: The Mechanic Fixation

Rather closely allied to the case already described is that of the TV viewer who is never satisfied with the reception. He constantly fiddles with the dials on his set, trying to get a better picture or a clearer sound, but with the result that the continuity of the program is entirely lost.

The researcher working on this case took careful notes and even recorded a small squabble that took place in the home of a certain Mr. Artie Bloomstein in Brooklyn, N.Y. Mr. Bloomstein had invited a couple of his friends to his home to see a special TV program featuring one of the presidential candidates. The following fragment is transcribed from the researcher's notes:

At 8 P.M. Mr. Bloomstein turned on the television set to the desired channel. After the usual commercial, the great man was announced, and there was a quickening of interest in the viewers.

"There he is, the bum," one of the viewers remarked as the candidate appeared on the screen. "I got no use for him, but let's see what he's got to say."

Mr. Bloomstein leaned forward from his seat close to the set and looked critically at the picture.

"Not so good, not so good," he said. "Let's see can we maybe get it into sharper focus."

Thereupon he twisted one of the dials, and a succession of meaningless lines and figures danced across the screen. After a moment or two the picture was reestablished.

"That's good, Artie. Leave it like that."

Silence for a moment among the viewers, while the candidate leaned forward confidentially and prepared to make a point.

"Something wrong tonight," said Mr. Bloomstein. "Notice that haze? It's them cockeyed airplanes. Lemme try another channel."

Same process as before. Kaleidoscope effect as Mr. B. runs the gamut of the channels. Finally the program is relocated, and the candidate is found to be seated in the background of the picture while the program moderator rambles on. In a moment he is ready to speak again, and just as quickly Mr. Bloomstein is at the dials.

"Aw, Artie, cut it out, will ya? Are we gonna hear this guy talk or ain't we? You drive a guy nuts with all that monkeying around."

"Wait a minute," says Artie. "To who does this set belong, anyway? You fellas come into my house to see television and you talk all the time. What's eatin' ya?"

Researchers note: Brooklyn people are very forthright in their manner of speech.

Case III: Preoccupation Fixation

The remarkable fact about this type is that nothing can shake the attention of the people concerned when they are viewing their favorite program or programs. One of the researchers assigned to this type made an experiment. By judicious inquiry he secured the names and addresses of several families of whom the neighbors remarked that they were fiends when it came to watching television. On a certain evening, he set

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out to visit each family in turn, without any previous notice of his coming. He merely walked in the house and sat down in the family circle clustered before the television set.

In almost every case, one or more of the group said "Hello", while keeping the eyes glued on the screen. In one house someone passed him a plate of pretzels without even looking at him, and in another the same thing happened with a bottle of beer; someone handed it to him blindly with the result that a small amount spilled inside his collar. In still another home the man of the house held out a cigar box in which there were no cigars. "Have a cigar," he said, looking fixedly at the television. "It's empty," said our researcher. "Don't mention it," said the

abstracted host.

In all of the houses the researcher stayed for a considerable period and then left, and both his going and his coming were completely ignored.

So much for Dr. Keyhole's progress in his researches into television tastes. As for the conclusions to be drawn, you will have to wait until the good doctor gets a chance to sum it all up.

Meanwhile the good doctor, in consideration of the fact that he allowed us to make use of some of his copyrighted material, requested us to remind all you good people who chance to read these lines that when it comes to sturdy, durable tea-bags, there's none better than Bullwhistle.

Defiance

In the early part of the nineteenth century just after the Greeks had fought their struggle for independence from the Turks, they were raided by a marauding pasha from Egypt, the bloodthirsty Ibrahim.

In the course of his advance, the invading general came upon the monastery of Mega Spelaeon, which contained a number of monks of the Greek Orthodox faith. Ibrahim immediately sent letters to the monastery demanding its surrender. But the high-spirited monks, through their abbot, sent back the following reply:

Most High ruler of the army of the Othmans, hail!

We have received your note and are aware of what you mention, your proximity with a large army. We know that you are as near as the fields of Kalabryta, and that you have all the means of war. But for us to submit to you cannot be, because we are under oath by our faith to get free or to die in battle; and according to our belief, it is not right to break our oath to our holy country. We advise you to go and fight somewhere else. Because if you come here and conquer us the misfortune will not be very great, for you will merely rout some few priests. But if you are defeated (as we surely expect with God's help, because we have a good position) it will be a shame to you, and then the Greeks will take heart and harry you from all sides.

This is our advice: Look to your interests like an intelligent man.

We have a letter from the Boule and from General Kolokotrones that he will under all circumstances send us palikars and food, and we soon will all be free men, or will die true to our holy oath and country.

Damaskenos the abbot, and the priests
and monks with me. June 21, 1827.

It is recorded that the monastery was not molested.

Three Minute Instruction

Impediments to Marriage

Most Catholics know that there are such things as "impediments" to a valid marriage, i.e., circumstances that render marriage impossible for two persons unless the impediment affecting them can be or actually is dispensed from by the Church. Many, however, do not know how many there are, nor what they are. Here is the list.

1. *The impediment of insufficient age.* Under the law of the Church a boy must be sixteen and a girl fourteen before they can contract marriage.

2. *The impediment of impotence.* This is physical incapacity for performing the act necessary for generation.

3. *The impediment of a previous valid Christian marriage,* with the partner still living, on the part of the man or woman.

4. *The impediment of disparity of cult,* which holds between a baptized Catholic and a non-baptized person.

5. *The impediment of Holy Orders,* including in the Western Church, the priesthood, diaconate and subdiaconate.

6. *The impediment of religious profession,* whether by solemn vows or simple vows if the latter have been given the force of invalidating marriage.

7. *The impediment of abduction,* contracted by a man who forcibly carries off or holds in bondage an unwilling woman for the sake of marriage.

8. *The impediment of crime,* which prevents marriage between two people who have committed adultery and promised to marry each other while the lawful spouse of one was still living, or who have caused the death of the lawful spouse of one of them while intending to marry each other, or who have committed adultery while one of them was planning and causing the death of the lawful spouse of either.

9. *The impediment of relationship.* This is of five kinds:

a. *Relationship of blood,* excluding all relatives in the direct line of descent, and second cousins or closer in the lateral line, from marriage; b. *Relationship of marriage* (affinity), excluding from marriage all relatives in the direct line and first cousins or closer in the lateral line; c. *Relationship through concubinage or an invalid marriage,* excluding relatives in the first and second degree of the direct line from marriage; d. *Spiritual relationship,* excluding from marriage the baptizer and the baptized, and the baptized person and his sponsor. e. *Legal relationship.* The Church accepts the decrees of the civil law of a particular region as to whether legal adoption prevents a valid marriage between adopter and the adopted.

Some of these impediments can be dispensed from and some cannot. Any one of them must be made known to the priest before this can be thought of a valid marriage.

All About Mass Stipends

There are many people, both Catholics and non-Catholics, who find a number of puzzling questions circling around in their minds whenever the subject of Mass stipends is mentioned or discussed. For their benefit and for the benefit of all who want to know for themselves and be able to tell others clearly all about it, here is an explanation of Mass stipends and of many other points connected with the subject of Mass stipends.

F. Henggeler

A MASS stipend is an offering which a person makes to a priest with the understanding or agreement that the priest will offer a Mass for the intention of the person who makes the offering.

It is not correct to call this offering which is made to the priest a donation. A donation is something which is given to another without any agreement or condition, without any resulting obligation on the part of the person who receives the donation. A Mass stipend is not a donation because a priest, when he accepts it, binds himself by a serious obligation to offer a Mass for the intention of the person who gives the stipend.

The giving and taking of a Mass stipend is not a purchase or exchange. In a purchase or exchange one person gives something that can be measured in terms of value and expects to receive something of equal value. In the case of a Mass stipend there can be no question of purchase or exchange because the Mass is something spiritual and its value or worth cannot be measured or bought by material things like money.

It is easy for persons who do not understand clearly what a Mass stipend is to use expressions that are not only incorrect but somewhat embarrassing to a priest and misleading to those who are not Catholics. One of the most common of such expressions is, "How much does a Mass cost?" Another is,

"How much must I pay for a Mass?" Or, "Father, how much do you charge for a Mass?" The correct words are, "How much is the stipend for a Mass?"

Now this is not just a matter of choosing the right word for the sake of formality or politeness. It is a matter of using a word that is correct.

To explain this in a practical way, let us suppose that you want to collect a just debt from someone. You take the matter to a court of law. The testimony presented to the court proves beyond a doubt that the money must be paid to you. Would you even think of asking the judge: "How much must I pay you to decide the case in my favor?" Everyone knows that for you to pay the judge would be a criminal offense.

But the judge must live, and he cannot live on air. And he does receive a salary, which frees him from worry about his living expenses and enables him to devote his time to trying the cases which come before his court and to making decisions according to the law and evidence presented.

Therefore if I meet a judge on the street and ask him, "Judge, what do you charge for dispensing justice?", I cannot blame him if he answers in a calm but decidedly firm manner, "I do not charge for dispensing justice. Justice can be neither bought nor sold." But if I should say, "Judge, what is your salary?", he would tell me honestly the amount which the city or county

or state contributes towards his living or sustenance, so that the citizens may have the benefit of his undivided attention in interpreting the law. It is all a matter of using the correct word or expression. And from the viewpoint of the judge that is important.

It is just as easy to get the viewpoint of the priest who accepts a Mass stipend with the understanding or agreement that he will offer a Mass for the intention of the one who gives the stipend.

If someone says to the priest, "Father, how much does a Mass cost?", or, "How much do you charge for a Mass?", the person who asks may have the best intentions in his mind, but the words carry a suggestion that the priest is putting a price on the Mass, that he is trying to sell the Mass. That is why a priest will explain on such occasions what is the proper way of asking such a question.

However, if you say, "Father, what is the stipend for a Mass?", it is the same as saying, "Father, I want you to offer a Mass for my intention. How much must I contribute towards your living or sustenance on that day so that you will be able to devote your time to the celebration of Mass?"

But there is an important note to be made at this point. The person who gives the stipend is not expected to support the priest for the entire day. After attending to the celebration of Mass and all that is connected with it, the priest is free to devote himself to some other work of his ministry. Therefore the person for whose intention the priest offers the Mass is obliged to provide only in part for that day's sustenance.

A priest has no means of support except through the offerings of those to whom he renders spiritual service. In the early days of the Church the

people would bring to the priest celebrating Mass, bread and other kinds of food. The priest would take what he needed for himself and give the rest to the poor. In some country districts this practice is still followed. In our day the priest receives a fixed salary which also is taken from the contributions of the faithful, and since this salary is far less than he needs for his support while performing his spiritual work for souls, he must depend also on the offerings made on the occasion of baptisms, marriages and so on, and on the Mass stipends which are offered to him by those who ask him to celebrate Mass for their intention.

Sometimes when a priest celebrates Mass, he is not permitted to accept a stipend. For example, priests who are pastors in charge of a parish are obliged to offer Mass for the people of the parish every Sunday and on a great many other days of the year. These days are all appointed by the law of the church and on these days a pastor may not accept a stipend for offering his Mass.

If a priest offers more than one Mass on any day, as many priests do on Sundays, he may accept a stipend for only one Mass. The only general exception to this law occurs on Christmas day when a priest celebrates three Masses and is allowed to accept a stipend for offering each of the three Masses.

If it should happen that on a certain day a priest has not received a stipend for offering the Mass for a certain intention, then he is still free, as he is on any day, to celebrate Mass, and he may offer it for any intention he desires. But he is not allowed to offer the Mass for the intention of the next person who will come to him *after* the celebration of the Mass and offer a stipend. The Mass must be offered for the intention

of the donor of the stipend after the stipend has been accepted.

From these observations it can be seen that the priest is bound by many rules and laws of the Church in regard to accepting Mass stipends.

He is bound by a special law of the Church to be careful that not even the suggestion of commercialism will appear in his conduct in accepting Mass stipends.

A priest may not take upon himself the obligation of offering so many Masses that he cannot offer them within the time set by Church law, which is a year. He may accept stipends in greater number if he is free to arrange for the celebration of the Masses by other priests to whom he transfers the stipends. Again he may accept stipends for Masses if the donor of the stipend states that the Masses may be offered more than a year later. It is permitted also for a priest to arrange, with those who desire it, for the celebration of an anniversary Mass on a certain day for the next five or ten years.

What is the amount which is to be given as a stipend when asking a priest to offer Mass for your intention? The amount of the stipend is determined by the Church and it varies in different places. Ordinarily it is the amount determined by the bishop of the diocese, and where such an amount is determined by the bishop, a priest is not allowed to demand a stipend greater than the amount specified by the bishop. If someone offers a greater amount freely and willingly, giving what can be called a "generous stipend", the priest is free to accept it. The priest, of course, may also accept less than the amount determined by the bishop.

For many years the regular amount of a stipend for a low Mass was one

dollar. In many dioceses the amount now determined by the bishop which may be asked as a stipend for a low Mass is two dollars.

It is very proper, without doubt, to emphasize the point that many priests still receive the same amount as a stipend for a Mass which they received twenty-five years or more ago. If we remember that the Mass stipend is given to provide a part of the sustenance of the priest who offers the Mass and that the cost of living has advanced just as much for a priest as for anyone else during the last twenty-five years, then it certainly does not seem unreasonable for a bishop to set the amount that should be offered as a Mass stipend at two dollars.

The amount of a stipend for a high Mass is still generally determined at five dollars. The reason for asking a greater stipend for a high Mass is that the priest takes upon himself the extra task or obligation of singing the Mass and seeing to it that there is an answering organist or choir. Part of the stipend for a high Mass very often helps to pay the salary of the organist.

It is also proper to ask a higher stipend for a Mass to be said at a late hour, or a Mass for which the priest must travel a great distance, or a novena of Masses, or thirty Masses to be said on thirty consecutive days, called the Gregorian Masses. Quite a number of persons will still offer a stipend of nine dollars for a novena of Masses and thirty dollars for a series of thirty Gregorian Masses. If a priest assumes the obligation of offering nine Masses in succession, or thirty Masses on thirty consecutive days, he is placing an extraordinary obligation upon himself and very often can fulfill these obligations only with difficulty because of complications that arise. During the novena of Masses or during a Gregorian

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series of thirty Masses he must refuse all other stipends, even for more urgent intentions; he cannot accept stipends for high Masses; he cannot offer a funeral Mass or a wedding Mass or the Mass which, if he is a pastor, he must offer for the people of the parish. If he should want to offer these Masses, then he must arrange with another priest to offer the novena or Gregorian Mass and that is not always easy. These things are mentioned to point out the reasonableness of offering a greater stipend than usual when asking a priest to offer a novena of Masses or a series of thirty Gregorian Masses.

Many times people will ask, "Is it better to have one high Mass offered or several low Masses?" The answer is: the amount of benefit gained from a Mass is something about which we can form no certain judgment. It depends upon the will of God. However, when you have a high Mass offered, you cause the divine services to be carried out with greater solemnity, which is undoubtedly an act deserving high merit, in return for which God will probably give you a much greater share of the fruits of the Mass than you would receive otherwise. There are many learned theologians who hold that we probably get as much benefit from one high Mass as from five low Masses — perhaps even more.

Another question asked sometimes is this: does the necessity of offering a stipend to have a Mass said mean that those who have the money to offer many stipends for Masses for themselves have that much greater chance of salvation and happiness than those who are poor? We can answer this question rather easily by simply remembering that it is not the number of Masses said for us that matters but the amount of the merit or fruit of the Mass which God chooses to give us.

It is certain that in determining the amount, God will pay far more attention to the individual sacrifice than to the number of dollars. Therefore it is possible that the rich man may be obliged to have a thousand Masses offered to obtain as much benefit as the poor man gets from one Mass. Some Catholics look on this matter in a rather selfish way; they consider only the personal benefit they might get.

It is true that the person for whose intention the priest offers the Mass derives great personal benefit — it is good and praiseworthy to keep this in mind — but there is another and a far nobler view. It is that of the glory we give to God and the benefits we procure for our fellow-men living and dead. It is God's will that holy Masses, with all their wondrous effects, be offered up continuously. In order to make this possible, the priests who celebrate these Masses must be supported. It is God's will that we all help in this matter, each in proportion to his means, the widow with her mite, the rich man with his treasures. There is no question of buying one's way into heaven. The graces we need to live a good life and die a good death are not set up for sale like remnants on a bargain counter. We cannot haggle with God over the price of salvation. Money helps us to get to heaven just like any of the other natural gifts God has given to us, if we acknowledge that it really belongs to Him and that He has merely loaned it to us, and if we gratefully and generously use it in His service.

One of the ways in which He wants us to use money is in supporting priests so that they can devote their time to the daily celebration of holy Mass. A genuine test of faith and love of God in any family, parish, or country is the zeal displayed in having Mass said as often as possible. It is not a question

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of the man with the most money buying the most graces, but a beautiful example of the unity of Christ's Church, where rich and poor, priest and people, contribute, each of the gifts he has received, to further the glory of God, the welfare of the living, and the cleansing of the souls in purgatory by the perpetual celebration of the holy, adorable and all-powerful sacrifice of the Mass.

And having a Mass said remains the

most effective means of praying for material and spiritual needs, and for the souls of loved ones called by God in death. In sickness, of oneself or of others dear to one, in the need of a job or a home or victory over some temptation, in the desire to reach beyond the grave with charity toward the dead, the good Catholic thinks at once of "having a Mass said" for his special and urgent intention.

For Non-Catholics Only

F. M. Louis

Do Catholics Have a Foreign Allegiance?

Objection: Catholics cannot be good citizens of America because they must give obedience and loyalty to a foreign power, represented by the Pope, the head of the state called Vatican City. Thus if they had to make a choice between obeying the Pope and obeying their own American civil rulers, they would be supposed to obey the former without question. They cannot, therefore, as good Americans, give full allegiance to their own country.

Answer: It is necessary in dealing with this objection, to state the facts about the relationship between Catholics and the Pope, and to hope that non-Catholics will accept the facts as sufficient proof that Catholics give no civil allegiance to a foreign power.

Catholics do not owe any obedience to the Pope as a civil ruler. He does not and he cannot make any laws or give any commands to them that would come under the competence of civil rulers or officials of the state.

More than that, Popes have always upheld and repeatedly emphasized the obligation that citizens of any country have to obey their lawful civil rulers in all things that pertain to their function and authority. The moral influence of the Pope stands squarely behind the practice of true patriotism by the citizens of every nation in the world.

There is no possibility of any American Catholic ever having to make a choice between obeying the Pope and obeying the lawful authority in his own country. It is conceivable that on occasion a citizen might have to disobey a decree of civil authority in his country: that would happen if the person in authority commanded something that was clearly sinful. But this is according to a basic principle of the natural law to the effect that even lawful authority must be disobeyed if it commands something sinful. Not only Catholics, but all non-Catholics as well, are bound by this principle.

American Catholics must submit to the Pope only in matters of faith and morals, which are completely outside the realm of temporal affairs with which the state may be concerned. The state, for example, has no business telling Americans what to believe about the Trinity. The Pope has, but even when he does, the appeal he makes is to the conscience and the intelligence and the free will, not to force of any kind.



For Wives and Husbands Only

D. F. Miller

Rebellious Wives

Problem: My wife obstinately refuses to take the remotest chance of having another child. (We have three.) She tells me that she is perfectly willing to have me give up all use of the marriage right, but if I don't agree to that, then she demands that I practice sinful birth-control. She won't hear of anything else. What can a husband do in a case like this?

Solution: A wife who places these two alternatives before her husband has become a hardened sinner. She has gone back on the contract she freely made on the day she entered marriage; she has determined that she will have her way, even though doing so sets her will into a continuous habit of rebellion against God; she is, whether she knows it or not, doing her best to drag her husband along the road to hell with her.

A man who finds himself married to such a hardened sinner has certain very definite obligations. The first and most basic is that of trying, by every persuasive and prayerful means, to win her away from her sins. By their marriage, a husband and wife vow to help each other save their souls. If one strays from God, the other must try to make up for it by increased fidelity to Him, and by trying to win the partner back to the same fidelity.

There must, in the case presented, be no thought on the part of the husband of consenting to the sins suggested by the wife. There are cases in which this may involve the hardship of living without the benefits and privileges of marriage for some time. A truly Catholic husband will balance this trial by the development of a deeper spiritual life; by receiving Holy Communion often, even, if possible every day; by trying to practice more perfect charity, patience, kindness and helpfulness in his home.

What too often happens, in a situation of this kind, is that the husband becomes bitter and unkind, showing constant resentment and even hatred towards his wife. This accomplishes nothing other than a progressive widening of the breach between them, and, in the end, the plunging of both into a hardened state of sin. One of the first laws of marriage is that, when one partner becomes morally or spiritually weak, the other must become all the more strong. It rarely happens that if this law is fulfilled, the weaker partner will not in time be enabled by God's grace to see and fulfill the essential obligations of marriage.

On Drinking and Taverns

The dimly lighted tavern, that is like a secret hideaway for nefarious deeds, is responsible for many of the evils that go with drinking. Let there be light.

E. F. Miller

ONE QUESTION that has bothered me for a long time is this: why are taverns so often closed off from the public eye by shades and screens as though they were dens of iniquities and abominations, and shrouded in such complete dimness inside that a man (or a woman) almost has to light a match to find the mouth with which to consume the beverage purchased?

In itself drinking is no sin, although I hasten to add that for many people even one drink is a sin. If these take one drink, their appetite is so whetted by the taste and by the weakness that they have for the taste that they will take another and another, until finally they have so paralyzed their brains that they babble like babies and walk like cripples. If a man knows that he is of this composition, he is bound under pain of sin not to take even so much as a glass of beer. He is out of his mind if he takes a glass of beer. Or rather he will be out of his mind if he takes a bottle of beer. This is enough to make prohibition a law as binding as a commandment as far as he is concerned.

But in itself and for those who can take it and not get drunk, a drink on occasion is no sin. God never said so, the Church never said so, reason does not say so. And no man who is temperate should be ashamed to take a drink or to be seen taking a drink. Yet, from the secrecy and darkness that characterize many taverns, one would imagine that there is something wrong with drinking, that the man with a thirsty tongue who goes into a tavern to wet

that tongue is in the same category with the men who slink into a cellar to plan a revolution or creep into an attic to make counterfeit dollars. One can almost see the man, determined to get a drink, looking both ways first to note if anybody is watching, and then gliding into the mysterious place and quickly closing the door behind him.

It might be well to outline the morality of drinking more clearly, and then from the analysis given, attempt to determine the reason for the peculiar love of darkness that taverns cultivate. All that I say rests firmly on the foundation stones of the Bible and reason.

A sin is committed when one drinks to excess. A distinction must be made here between drinking liquor and drinking anything else, say, water. A gallon of water can be drunk by a man with a large stomach and no intemperance be involved at all. But if a gallon of whiskey is drunk by a man, even though he has a stomach the size of a blast furnace, a very definite intemperance is involved. Liquor has certain qualities that can seize hold not only of the stomach but also of the whole person and render it unfit for human companionship and social intercourse. As long as liquor is used to warm and only to warm, there is no excess. The moment it is used to heat, excess is on the way. In other words, the moment liquor puts a man outside himself, even in a small way, liquor is the cause of sin and should be avoided.

Drinking can be a sin for some people if they use the money that is needed

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for the support of their family or for the fulfillment of other serious obligations. This could be the case even though the man who so used his money never allowed himself to become drunk. His sin would not be intemperance but neglect of duty. Drinking would be the occasion behind the sin.

Sometimes it is a mortal sin to exercise the right of drinking.

If a man drinks so much that he blots out his consciousness, he commits a mortal sin, granting, of course, that he knows what he is doing and deliberately chooses to drink to stupefaction. Depriving oneself of reason is a species of suicide. It is a kind of mutilation. It is the sterilization of the mind. The argument that the doctor deadens the mind when he administers ether at the time of an operation is no argument in favor of drunkenness. The doctor is not depriving the man of his reason merely for the pleasure of giving the anesthetic. He is holding in abeyance the use of one faculty in order that all the faculties of the body may function more healthily. He is sacrificing a part of the body (temporarily) for the good of the whole body. Paralyzing the mind through drink cannot call upon this defense. It is a deliberate and serious renunciation of the faculty that makes one the image of God. That is why drinking to the point of unconsciousness is a mortal sin.

It can also be a mortal sin for a married man to drink so constantly that he is in a state of half-drunkenness practically all the time. Imagine the kind of companion such a man is to the members of his family. Imagine the example he gives to his children. Imagine the amount of support, financial and otherwise, he is willing to supply. His mind is in so unceasing a state of fog that he uses his home for little more than a place to sleep, his wife for

little more than a housekeeper and a mender of his clothes, and his children for little more than objects to be shouted at and even struck when they get in the way of his comfort and his temper. Perpetual drinking of this sort can very easily be a mortal sin even though the drinker can never be accused of complete drunkenness. The same strictures apply to women drinkers.

Excessive drinking can be a mortal sin when it is the cause of other grave sins. I use the word "excessive" here in the sense of *any* drinking, though it be no more than a glass of apple cider, if from experience it has proved to be a proximate occasion of grave sin. Some people cannot drink without being led into conscious and deliberate impurity, infidelity, stealing and at times murder. This may sound like an exaggeration. Police records in all large cities bear out the truth of the statement.

Venial sins can also be committed through drinking.

It is surely a venial sin to waste time. Drinking is responsible for the waste of mountains of time. There is the case of the man we met at a filling station a short time ago. We were having our car serviced when a man approached the station agent and asked if his car was finished. The agent told him that it was. The man got into the car and drove away. It was about three o'clock in the afternoon. Upon his departure the station man told us that at nine o'clock that morning the individual in question had driven up to the station and asked that his car be filled with gas. He said that he was going across the street to the tavern for a glass of beer. Evidently he had spent all that time, from nine in the morning until three in the afternoon, in the tavern drinking his bottle of beer. Unless he happened to meet business associates there, and thus held a six-hour

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business conference, he very probably sinned by wasting so much time.

It is a venial sin to drink so much that dizziness results. The mind is not blacked out; but the efficiency of the mind is impaired. This is wrong because the mind is the property of God. If I borrow a chair from my neighbor, I am not allowed to scratch it and spoil the varnish on it merely because I feel like so acting. If I do so, I am committing at least a venial sin. So it is with drinking just a little bit too much.

It would surely be a venial sin for a man to spend many of his evenings in a tavern while his wife was at home alone. There would be added malice in such a habit if there were small children at home who needed the attention and companionship of their father in order to be properly educated and trained for their future life.

Now to discuss the darkness of many taverns from this analysis of the morality of drinking.

First of all, there is the bad tavern-keeper, the man who is in business for only one reason, and that reason to make money. He has little concern for the harm that his liquor-selling may cause. He is definitely not his brother's keeper. He will tell you that.

This man wants his customers to drink as much as they can hold, indeed, more than they can hold, as long as they can continue paying for that which goes over the counter. If the customer falls down on the floor after a while, unable even to propel himself away from the bar, so be it. Sweep him out at closing time; put him in the gutter; turn him over to the police. The cash register has a merry tinkle as a result of his collapse.

It is easily understandable why the bad tavern-keeper wants his place kept dark. How many drinkers would drink to the point of mental exhaustion if

their family could look in on them while they were lowering themselves to the level of an animal? The least amongst us have some human respect. There would be less drinking if there were less darkness in taverns. Consequently there would be less money going into the pockets of the owner. There would be less drinking if complete strangers passing a tavern were able to look in as they might look into the interior of a grocery store or a meat market, and observe the temperance or the intemperance of the customers leaning against the bar. Therefore, pull down the blinds, lower the lights, keep the front door closed. Don't let anybody see what is going on except the ones who are gradually getting to the point where they can't see anything at all. This is the way to make money.

Bad taverns are places where husbands and wives meet, but not the husbands and wives of one another. And in the course of the drinking, various obscenities and immoralities are practiced that are forbidden by both God and society. Infidelity is conceived and born in the bad tavern. And liquor is the guiding devil in this sordid business. Bringing men and women together and "stewing" them slightly or a great deal, and giving them the opportunity through their drinking to be untrue to their wives or husbands, is also good for business. It really makes the money roll in at a great rate.

But how much of this immorality would go on if the whole room were not shrouded in dimness? Again the decency which is hidden in the hearts of all the members of the human race would rebel against a public exhibition of sensuality. Consequently it is for the good of the business to eschew light as do the denizens of the deep. Weak and irreligious people will do anything provided their minds are only half func-

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tioning and nobody is looking at them.

Secondly, there is the good tavern-keeper. Why does he often persist in following the practice of the bad tavern keeper? Why doesn't he brighten up his place? He doesn't want his customers to get drunk. He won't allow them to get drunk. When he sees that a man has had enough, he gives him no more, even though the man offers him a hundred dollars. He wants the drinking in his place to be respectable, to be an opportunity for honest and healthy relaxation. He is a man with a conscience.

The explanation for the darkness that he cultivates must be this.

Nowadays there are almost as many women drinkers as there are men drinkers. How can it be otherwise with the innumerable advertisements calling out to women to drink beer and whiskey and everything else that is made by the breweries and the distilleries, with the veiled promise that it won't hurt them a bit? The advertisements invariably show a very beautiful young woman holding in her hand a stein of beer. She is bright and alert. She shows no signs of alcohol in her blood. Women see these signs and are subconsciously impressed. If liquor doesn't hurt Miss America, it won't hurt them either. So they begin to drink.

But liquor is a strange and mysterious thing. It can affect the face as well as the mind. A woman comes into the tavern and takes three drinks — three drinks that are not too powerful. No sooner has she drained the last drop of her third small glass, than her face begins to fall. She has a strange shadow over her eyes. Lines and wrinkles stand out like scratches on a pavement. Her voice is not quite as natural as it was before she took the drinks. She is a bit flushed. All this without being drunk. If women could actually see themselves

in this condition, or if they felt that others saw them in this condition, they would visit a tavern just about as often as they visit the morgue.

Pretty much the same picture can be painted of respectable men drinkers. They are not completely themselves after three drinks. Deep down they are ashamed of their weakness. They want to drink. But they don't want to admit that continued drinking has any effect on them. The good tavern-owner comes to their rescue by dimming the lights and by pulling down all the shades. After all, he is a good man. But he is not in the business for his health. He, too, wants to make a bit of money. The only way he can make money is to please his customers, or at least, not to offend them. He wants them to come back for another drop on another day. Thus, he must not allow them to see themselves as they really are after they have partaken of his wares. He is doing both them and himself a favor. At the same time he is keeping his tavern a decent place for decent people to come to.

Whatever the reasons raised for the darkness of taverns, I do not think that they are valid reasons. I do not think that there is a reason under the sun justifying the blackout that is characteristic of many taverns all over the country. This blackout gives the prohibitionists and the W.C.T.U. a justification for their campaign against drinking. Much of the power would go out of their powder if every tavern were as brightly lighted as an ice cream parlor or the vestibule of a movie house. And there really is no reason why the tavern cannot be so lighted. If there is nothing objectively wrong with taking a drink in moderation, why should a man have to do it in secret? The very darkness suggests that there is something wrong.

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I suggest that at the next national convention of beer-makers and liquor-distillers a motion be made to the end that the tavern blackout be brought to an end. Let a grand fire be made of the inevitable curtains and fifty watt bulbs. Let the sunshine of day and the electricity of science find their way into

those places that never saw the sun before and have not as yet employed the miraculous findings of Mr. Edison.

No doubt there will be less drunkenness in the country. And spirits will be more likely to serve the purpose for which the Creator made them.



Test of Character

L. M. Merrill

On Bullying Others

Everybody who can remember back to his school days, can call up pictures of the school-yard "bully" of his childhood, the usually over-sized youth who made use of his superior brute strength to force his will on others and to extort their homage and service. The bully among children is the miniature of the dictator among nations. His might makes him right. He metes out punishment as it strikes his fancy to do so. He makes others do what he wants to do whether they like it or not. He demands service and recognition of all. He takes playthings away from others without right or recompense.

The bullying character may be found among adults as well as among children, even though the name is not ordinarily applied to them. There are fathers who are bullies over their wives and children. They have a loud voice and a violent temper and they use both effectively to get what they want always. Threats of force, violent demands, intemperate punishment, are used indiscriminately to cow every member of the family into servile submission. The bullying father rules, but he is never loved.

Habits of bullying may be practiced by men in authority in any field. Some people, when given a little authority, cannot resist the temptation to lord it over others, to demand almost slavish respect and obedience, to reprove and castigate so violently as to evoke fear of themselves rather than respect for authority. Thus a policeman may act in rebuking traffic violations; thus a foreman in a plant may exercise his authority over others.

Wherever the loud voice and the blustering, swaggering manner and the effort to cow people into fear, are evident, you have the traits of the bully. Most organizations in modern times are trying to eliminate bullies from positions of authority. From a purely practical point of view, it is recognized that a bully does more harm than good for the organization he works for.

For individuals whose temperament inclines them toward bullying, the real remedy is basic humility. Any honor or service that one wrests from others by lording it over them is unearned and unprofitable. It is simply a sop to one's pride, which will destroy one in the end.

Believe It Or - - -

There is no fool like a fool without faith. Logically, he should stand still in his tracks until he turns to stone.

F. M. Lee

T.J.S.F.R. SIMPSON LITTER, Ph.D., Ddt., and sometime Fellow (at other times, evidently, not even a fellow), of Poxford, wrote *finis* on the bottom of his manuscript. His little book, destined, or at least designed, to destroy faith itself, was at last finished. It would be called, "To the Fools Who Believe."

"I believe that does it," smiled Simpson. The believing fool.

He left the building, and turned into the new restaurant in the adjoining hotel. Upon the advent of the waiter, T.J.S.F. ordered a bit of porridge and a scone. 'Twas a fine act of faith in his fellow-man. He had never met the cook, and, for all he knew, the porridge might be laced with arsenic, and the scone shot through with ground glass, but such are we fools who believe. Simpson demanded so few credentials from a cook, just the sign 'Food' was enough. On page forty-two of his book, the lines ran, "We don't want a God who serenely hangs out a sign, 'Heaven This Way'; we want to watch him paint the sign and hang it up. Then we shall believe." Poor Noah Webster and his dictionary! He thought that the word 'believe' meant to take something on the word of another, because we could not figure it out or see it for ourselves. Simpson Litter caught a bus.

Simpson believed in the bus-driver for forty-two blocks, and got off at his doctor's. His faith had been beautifully rewarded. Twice the driver could have put the author into the Thames, but he did not. On seven occasions, this un-

known, but trusted, driver could have gone through traffic tangles at a headlong pace, and knocked a few initials off Simpson, but he did not. On the word of the London Transit, Limited, the company that let this man drive for them, Simpson had put his whole life in the hands of that driver, implementing his faith with an implicit *credo* at every dangerous street corner, and that faith had kept him whole.

The doctor was a little busy. (Especially since T.J.S. ran a trifle towards hypochondria.) But finally the medical man did scratch out some seeming nonsense on a pad, and Simpson hurried over to the chemist's to have the prescription filled. Some pastel green stuff in a bottle. On the authority of the British Medical Society, that had issued a certificate, allowing Simpson's doctor to practice medicine, Simpson Litter went home and drank half the goop at one swoop.

And so, within two and one half hours, this sometime Fellow of Poxford had put his beloved and only physical life completely in the hands of a cook, a bus-driver, a doctor, and a druggist. Before night-fall, he would have to make about twenty-two such acts of faith in others.

You do trust these men, don't you, Simpson? This cook and driver and doctor. But they would never die for you. Some One did, and today you finished your book, telling us He was unworthy of all trust and faith.

•
This is the day you finished your

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book, "To the Fools Who Believe." I guess you really meant, "To the Fools Who Believe in God." Because we have to believe, believe in others, or we could not take one step out of our houses to restaurants or doctors. The great Pascal even suggested that we hold on to faith in God, as though we were holding an insurance policy. He tells us that if there is a God, we shall be rewarded forever for living that faith; if there is no God, then our good life shall have been its own reward in the respect and love of others, and in the consciousness of our own spiritual righteousness. What kind of an insurance policy are you handing out, T.J.? A craven invitation to nothingness. And I look forward to that final day on which you and the Almighty God will go over your little book, point by point, and you will show Him just how He does not exist.

And don't press that light switch, T.J.! What do you know about electricity? Define electron. Isotope. What is the final, basic element in a neutron? Wire the New Mexico Atomic Proving Grounds. They would love to be sure. You don't know, either, so let go that switch, unless you want to be caught making an act of faith in a switch. Do not be a fool who believes that that light will go on, unless you KNOW just how it goes on. Stumble around in the dark, like unto the darkness your damnable little book will produce for people who wanted only enough light for one step at a time.

Simpson, there was a man who wrote a book called, "Now I See." Like yourself, an Englishman. Unlike yourself, a scientist. And excellent on skis. His name is Arnold Lunn, and he is a Catholic today. Listen, Simpson, while he tells you the naked truth about faith.

He was skiing in the Alps when a dark, heavy snowstorm came upon him.

Carefully, he barely walked his skis, and then, all of a sudden, the front of the skis were not touching snow. He ripped them off, knelt down, and put his hand out into space. A crevasse! How many thousand feet deep? And he could not even see his hand before his face. Withal he was beginning to freeze because of his static position.

Along with normal precautions, Lunn had talked over this trip with an old mountain friend, and the crevasse had been mentioned. He had been told that there was but one such opening in that portion of the mountain, and that it was but four feet wide, while on the other side, the mountain quickly ran down into a little protected valley and a small inn, where he could spend the night.

"So I had to make up my mind," he writes, "whether to jump out into that darkness, solely trusting the word of my friend, or to stand there and freeze and die because I doubted him."

Lunn jumped and came back to write his story. It was the story of faith, and it was burned into his soul. It is that terrible moment before the leap that is faith, trusting one's entire physical life into the hands of a friend, and going out into the dark on his authority, alone. His step into the Catholic Church was simple now. For it was the same story all over again. Again, a Friend had told him to jump, had assured him that on the other side he would find life again, had laid down His own life for Lunn, and then rose from the dead to insist upon and to blue-print the jump. And this Friend had won the right to add, "Unless you believe, you are already condemned!"

So Lunn came back, back with an understanding of the necessity of faith, and complete faith, that finally drove him into the Catholic Church, the original and changeless receptacle and

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guardian of the faith that God had given to his children in Eden, on Mount Ararat; in the deserts, in the midst of battles; in the glory of the temple, in the annunciation at Nazareth; on the first Christmas night, on the first Good Friday; in the denial of Peter, and the repentant tears of Peter; in the shipwrecks of Paul, and the epistles of Paul; in the blood of martyrs, and the splendor of the Vatican; in the Fathers of the Church, and the Agneses and Bernadettes of the Church; in the mental stature of an Augustine, and the lucidity of a Thomas. Good heavens! Lunn had so much waiting for him!

Ah, Simpson Litter, the prophets of half-truths and the prophets of no-truth are at badminton, and you are an unfeathered, banged-up shuttlecock.

"For the Fools Who Believe in God." But I must! For I see a pretty little girl, and I ask myself what she is doing around this messy world. Just to look pretty? Not enough, T.J.; flowers could handle that department. Just to be loved? Still short, T.J.; for puppies can be loved. So I really think that she is here to do something that flowers and puppies cannot do; she is here to love. (I am not maudlin, my fine T.J.! My flowers and puppies but represent the classical, speechless, irrational, dumb, non-laughing plant and animal life, unable to sing the praises of their Creator, but pyramiding nicely up to the point where stands my little girl, and everything waits to see if she will do the one thing for them that they cannot do — love God.) So I think she is here to love. Otherwise, I cannot understand her presence in this world. What if she dies next month? Why was she here? Not just to love her mother and father, for what if they are already dead? And if she does grow up, and loves her husband, then he may die. And her beloved children may die.

And she is no longer pretty, and no longer loved. How now, brown Simpson? Is there no purpose to the little, lonesome, old lady's life? Unless, even as a little girl, she was not just passively pretty and lovable, like flowers and puppies, but was busy loving Someone Else; and now, when no longer lovely or loved or pretty, she can still go on, busy loving Someone Else. She still counts, after all. And her loving is a delight, for she has a Lover who always knew her body would grow old, and so He gave her a soul that would be eternally young. Simpson, I am a fool who believes. Or, you explain the little girl.

And that dour Catholic faith, Simpson. Well, just live it for a while. You will believe. It has the odor of truth. T.J., my fond one, if you knew that perfume came only from flowers, and I were to set you down in a meadow that was bathed in sweetest perfume, would you not live on, convinced that the flowers were somewhere near, and would you not keep walking till you found them? That is all we are doing. (Or do you hate flowers, along with everything else?)

Come, try it. Come sit as in a great concert hall, where the orchestra is playing the overture. Revel in the flawless architecture of this prelude. Every chord is authentic. So, calmly we sit, secure with such credentials, believing that the opera itself will be equally authentic when finally the curtain is flung back for us who believed.

Your own great Newman wrote a book called "The Grammar of Assent." He simply meant that living this faith would cause the assent, that such beauty and peace must be true. For beauty and peace are the primers, the grammars that cry out to us in the logic of the heart, as well as of the mind: Here is Truth at last!

How To "Find Jesus"

The expression "finding Jesus," is very common among sincere Protestants. Here is a way in which the expression takes on real meaning.

M. H. Pathe

"THERE ARE many things about the Catholic Church that I like. Her liturgy fascinates me. Her laws, even though I may not understand them, are so well directed to the sanctification of souls. Her world-wide charity is one of the brightest things in this rather dark world of ours. Her clergy are, by and large, a body of sincere and devout men. Her convents are always a source of great edification. Her congregations are well organized and ably directed."

Such a tribute from a non-Catholic left me all tied up in a question mark. Why was my traveling companion still on the outside looking in? We met in the diner on a train, and after the usual greetings, we seemed to hit it off together pretty well. Our conversation continued in the club room. There I boldly asked him if there was anything in the Catholic Church which he didn't like. I was surprised when he said:

"Oh yes — for the life of me I can't understand your Catholic adoration of the Virgin. To me it smells of superstition. But my chief objection to it is that I can't find any justification for it in the Bible."

"You're well acquainted with the Bible?" I put it.

"I read it every day," he said, "and I try to form my life in accordance with its teachings."

"Good for you," I remarked. "I wish we could persuade our Catholic people to follow your splendid example. Just a few Sundays ago our Bishops sent out a letter to all the parishes urg-

ing their congregations to the practice of reading the Bible every day."

He was surprised to hear that. I think he was under the impression that Catholics are forbidden to read the Bible.

But not to get off the track we had taken, I came back to the subject of our veneration of the Blessed Virgin.

"I am surprised to hear you say that your acquaintance with the Bible has left you so blank with regard to the position of God's Mother in the scheme of our salvation."

"Why," he said, "there's nothing about her in that book."

"Quite the contrary, my friend. That book is filled with the one great lesson of knowing God's Mother and of loving her, and on the Catholic teaching that it is through her you find Jesus, the Saviour."

"You will agree with me that the object of all our spiritual endeavors is to 'find Jesus'. We are put here on earth to know God, to love Him and to serve Him. 'Finding Jesus' is your Protestant expression that corresponds to our Catholic definition of the chief purpose of life. Your faithful reading of the Bible is your conscientious effort to 'find Jesus'. In the Bible our Saviour has revealed Himself to us, and in many wonderful ways. Let us take the Bible and go in search of Him."

He seemed to be very pleased with this idea, and finding him content to let me talk on, I continued.

"Jesus was a little baby in the stable

home of Bethlehem. Come, the Bible will direct us to Him. It warns us not to waste any time going to the inns of the city. There was no room for Him there. (Luke 2.7). We shall find Him 'wrapped in swaddling clothes and laid in a manger'. (Luke 2.13). See, the shepherds are going in. Shall we join them? Here we are, inside the cave. Over there is the Baby Jesus, and beside His crib ministering to Him, is Mary, His Mother. Would you like to take the Infant in your arms and press Him to your heart? But you must ask His Mother. You would do that in any home. After all she owns Him. It were rude, indeed, to ignore her. It would be inane to order her out of the house. There would be no Bethlehem without her. The Mother of Jesus is glad you came and she is very pleased to have you love her Child. And as you stand there, you must realize you found Jesus through His Mother Mary.

"Perhaps you would like to visit the Saviour as a growing boy in the little home of Nazareth. The Bible will lead us to Him. Remember — it says, 'And he went and settled in a town called Nazareth' (Matt. 1.23). This is the house — a carpenter's shop is attached to it. For Joseph, the spouse of Mary, was a carpenter. (Matt. 13.55). You know, before we enter this home, I think we should knock on the door. That is common politeness. In answer to our knock the door opens, and I know you are both surprised and disappointed to see a woman standing there on the threshold. Albeit she is a beautiful woman, I can still hear you say that you do not want anyone to stand between you and your God. You have no patience with intermediaries. Should we ask this woman to get out of our way? Well, I forgot to tell you this woman rules here. She rules this house with the authority of the Heav-

enly Father. And everybody in the house obeys this woman."

"Do you mean to tell me that Jesus, too, obeys her?"

"Oh yes, haven't you read that in the Bible? 'And He went down with them and came to Nazareth and was subject to them' (Luke 1.51). Be assured of this, the Mother of Jesus is very happy that you came. She welcomes you. She bids you in. She will call her Son, and He will obey her and come to you. And once again you find Jesus through Mary, His Mother.

"I think I can hear you say that you would rather meet Christ during His public ministry. You can talk to the Miracle Worker without going through His Mother. Oh — again I must refer you to the Bible story which tells you that the first revelation of the Miracle Worker was made through the intercession of Mary. At the marriage feast in Cana of Galilee, the Mother of Jesus appealed to her Son, to save the embarrassment of their host. He seemed to ignore her, but she knew He would do what she asked. She said to the attendants, 'Do whatever He tells you' (John 2.5). He changed the water into wine. 'This first of His signs Jesus worked' (John 2.11). And it was Mary, don't forget, who 'manifested His glory' (John 2.11). It would seem that you cannot escape the conviction that the Miracle Worker is discovered through Mary, His Mother.

"At last you come to the conclusion that you would rather find Jesus on Calvary. There, you fondly hope, you will not be bothered by the presence of this woman. Oh, what a pity your prejudice, may I say it? closed your eyes to the most beautiful and the most tragic words in the Bible. 'Now there was standing by the cross of Jesus His Mother' (John 19.25). How can you adore the Sacred Body that was 'all

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wounded for our iniquities' (Is. 53.5) and ignore her of whose flesh it was made? How can you thank Christ for the sacrifice that wrought your redemption and forget her who so intimately cooperated with Him in this sacrifice?

"I'm glad we had this little Bible journey. I hope you realize that from Bethlehem to Calvary you cannot avoid the persuasion that the best way to find Jesus is through His Mother Mary. That's the way He came to us. That's how we go back to Him."

"But," said my friend, "what Bible text can you find to justify your adora-

tion of Mary?"

"We don't adore Mary. We honor her 'whom the King hath a mind to honor' (Esther 6.9). We love her because God loves her. We pray to her because we believe that her intercession with her Divine Son is as powerful in heaven as it was on earth. And all we ask of the Mother of God is that she help us to 'find Jesus', and finding Him, that we cling to Him, and merit to be with Him in heaven. And I think you would do well to follow our example."

Sex Instruction

One of our agents was standing on the back porch of his home the other night in an infrequent moment of relaxation, and he overheard the conversation of a few small children in the yard next door. They were talking about their catechism lessons at the nearby parochial school. It seems they had arrived in their studies as far as the sixth commandment, "Thou shalt not commit adultery," and from their conversation, our agent deduced that one or two were not entirely sure of what it meant.

"I'll tell you what it means," said one little nine-year-old. "Remember Sister told us we ought to be careful what we look at on television. She said we shouldn't look at television when they show people without any toes on. Well, that's what adultery means, on'y Sister didn't want to say it."

Summer At The Lake

1. Under the age of 15:
To swim
With vim;
All day
To play
And run
In the sun;
To take a seat
Only to eat . . .
2. Under 25:
To fish a little
And dance a lot,
And take it easy
When the sun is hot.
3. Over 40:
Vacation's made
To rest in the shade.

LGM

Why Be A Practical Catholic?

One often hears the term *practical Catholic*. It usually means that a Catholic is all that he should be. One never hears the phrase, "a practical Baptist," or "a practical Freemason," or a "practical pagan." This commendable term then, must mean that a Catholic has something worthwhile in his religion to practice. Consequently, the aim of every Catholic should be to become, if he is not already, a practical Catholic.

D. J. Corrigan

MOST OF US who are Catholics by the Providence of God, are Catholics because our parents had the true faith. Possibly that is why some of us do not make the most of our religion, both for our own spiritual good and for the salvation of our neighbor. We have not had to work for our belief or to suffer for it, and as a result do not appreciate it at its real value.

I am afraid that some Catholics have never really taken time to prove their faith to themselves. During school years they were regularly exposed to classes in religion for eight or twelve of even more years, but it did not make an impression in any effective way. As adults they continued to drift along, taking their beliefs for granted, hardly ever reading anything about them, and as a result, when a real test comes, they, too often, miserably fail to live up to their religion.

Undesirable Types of Catholics

That is why we sometimes run into the *ignorant Catholic*. He may be very brilliant in other fields — in politics, his trade or profession — but he has long since ceased to weigh and to reflect life's daily concerns in the light of his faith. As a result, when a non-Catholic inquirer asks him a simple question, he fumbles the answer, gives a vague or inexact reply, in general makes a very bad impression. Naturally, such a Catholic will hardly use his religion to advantage even for his own

salvation or holiness.

Then there is the *mechanical Catholic*. He is fairly faithful to Friday abstinence and attendance at Mass on Sundays, but his faith means little to him otherwise. Were he honestly to think it over, he would probably find that his only reason for fidelity to these obligations is that they are just something that Catholics do. He undoubtedly derives little spiritual benefit either from personal penance or from the Holy Sacrifice, and his Catholic living is of negligible or no inspirational value to others. He rarely says a prayer, would never think of making a mission or retreat, seldom attends any evening devotion. From the ranks of such as these, arise the great scandals in politics, business or social life, that bring discredit on the Church.

Strange, but we must also include in these types a small group of baptized persons who are really *Protestant Catholics*. A Protestant is a person who protests against the infallible teaching authority of the Church. In premise and in fact, a Protestant can be described as a Christian free-thinker, provided he bases his free-thinking on the Bible, or some quotation therefrom. The *Protestant Catholic* is one who quite callously disagrees with the Church — usually on the subjects of marriage and the necessity of Catholic education. Very often such a Catholic is too ill-informed to know that he is

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disagreeing, not with the Church, but with God and His law, and consequently that he is plunging himself into heresy.

Likewise, there is the *apologetic* Catholic. He seems constantly fearful of what the world around thinks of him and his Catholic faith. He nods approval, or gives silent consent, to the most outrageous statements about his religion. Sometimes he startles even non-Catholics by his remarks: "Of course, the Church teaches that, but most Catholics don't agree with her," or even with a more sinister implication: "Priests and nuns take vows, but they have a pretty good time." Such Catholics do no good to themselves, the Church, or the world at large.

Also, we meet the *critical* Catholic. So often he is tolerant of faults in his immediate circle of friends, or family, or himself. But he demands the ultimate of perfection in his pastor, the Sisters in school, or in his fellow-parishioners. Of course he talks, regardless of whether his audience is Catholic or non-Catholic, heedless of whether he misrepresents, calumniates or gives scandal. Such a one is apt to drive many a well-meaning person from the Church.

But the Catholic who does the most harm is the *bad* Catholic. It is a tribute to our Catholic religion that most non-Catholics expect a virtuous life of every Catholic. If a Catholic fails, particularly if his sins be public, the world professes to be shocked — hypocritically maybe — but the fact remains that any Catholic can cause immense ruin to others by a sinful life.

Finally, there is the *fallen-away* Catholic. Actually it is impossible to destroy the seal of Catholicism on one's soul, for baptism leaves an indelible mark: a fallen-away can only be a very bad Catholic. But the mystery is why

some "fallen-aways" hate the Church so much as they do. Possibly they are like the unfortunates in hell who, obstinate in evil, will go on for all eternity hating God, their companions and themselves. Such apostates frequently do a great amount of harm to the souls of others. They are miserable, and stand in critical need of prayers.

Most Catholics Are Fervent

Most Catholics do not have to worry about doing harm to others. They may fear at times that there is a lot more good they could accomplish, but in the main they are conscious that in trying to be true to their religion, they are gaining happiness and security for themselves and constantly by the force of example leading their neighbor towards the truth. They feel as does the movie actor Pat O'Brien, who in a recent interview stated:

"Every spiritually minded man has a feeling of love for his religious faith and heritage, and I feel the same about mine, for the Catholic Church has meant a great deal to me.

"Faith never fails. Like an illimitable reserve fund, it is always waiting to give protection, inspiration, forgiveness, courage and spiritual joy. I am firmly convinced that anything I am today and everything I have I owe to my faith. It is a debt that can be repaid only by passing it on to others.

"I can ask no greater thrill in my life than sitting in church on Sundays with my treasured mother, my beloved life partner Eloise, and my four youngsters, all understanding and trying hard to serve God — all living a practical faith. I wish every man and woman in the country could say with the conviction I do: 'My faith is my life, my standard for living.'"

We Cannot Crawl Into Heaven

We have to fly. The man who maintains that he will gain heaven merely

by avoiding mortal sin is almost as much off the beam as one who declares that if he goes to hell, he will enjoy the company of many old friends. There is too much to pull us down — original sin with its effects of moral sluggishness and tendency to evil, weakness from lack of cooperation with grace — if we are careless about venial sin and try to get in just under the wire. The only way to make sure of heaven is by perseveringly trying to become saints.

As human beings we direct the course of our lives by our intellect and will. If we pour into our minds a lot of rot, our way of living will very probably turn rotten. If we suffer our intellects to become religious vacuums, our devotional lives will be devoid of inspiration and gradually dry up. On the other hand, the Catholic who habitually keeps reading up on his religion, learning its practical answers to his own difficulties and the problems of the day, is most apt to appreciate it at its full value and be true to its teachings. To him his religious beliefs are not just a set of theoretic principles, or half vague guide-posts of the past, but solid, sensible convictions for his daily living.

That is why the Catholic who is really earnest about saving his soul will read the biographies of the saints. With such inspiration and enlightenment, he will be encouraged, no matter what his station in life, to go on trying to be as holy as they were. Then his efforts to avoid danger and overcome temptation, as well as his prayers, his frequent confessions and Holy Communions, his acts of self-sacrifice, will have definite meaning and value, for he will then have a clear-cut goal in life to strive for and within his own soul a stronghold of security against all the accidents and pitfalls of human existence. Such a Catholic is always prepared to die!

The Good Catholic: Keeper of His Brother's Soul

God made us social human beings. That means that we have to live together, help each other, and depend on each other. There is scarcely a word that we utter or an act that we perform that does not have some effect — great or small — for good or evil — on other people's souls.

In this the Catholic is particularly on the spot. His neighbors may more or less secretly malign his religion, be amused at his piety, or be openly contemptuous of his adherence to principle, but once a Catholic turns off the moral track, these same companions, like the Pharisees of old, may be the first to point the finger of scorn at him with an "I told you so." There is nothing that feeds the flames of false and malicious gossip about the Church more than the evil lives of some few Catholics. Indeed, in some communities one sinful Catholic can largely undo the work of a whole parish of saints.

A good Catholic will never consciously give bad example. If he tries to keep his soul in grace by fidelity to the commandments, the laws of the Church, and the duties of his state in life, if he is active in the sacramental and devotional, charitable and social life of his parish, if he is genuinely a man of prayer, he cannot but be constantly moving his Catholic and non-Catholic neighbors to a respectful and admiring attitude towards the cause of it all — his faith. Such fervent Catholics — and there are many — are continually in their quiet way preaching sermons more powerful than the most eloquent orations, for it is example that attracts, inspires and leads.

But a Catholic has to do more. He not only has to be right, but at all times appear to be right. Centuries of libelous propaganda about Catholics

and the Church have inclined our non-Catholic neighbors easily to misrepresent, exaggerate or rashly judge. In explaining a point of doctrine or practice a Catholic must be doubly sure that he makes it clear and exact, just as in the daily conduct of his life he must be certain that circumstances give no cause for suspicion, talk or misconception. Above all, he must be careful never to appear to speak in a slighting or critical manner of his priests or bishops, especially in the presence of non-Catholics. A good Catholic should always think before he speaks or acts: What effect will this have on my non-Catholic neighbors?

Sin Ruins Faith, Virtue Strengthens It

Faith, together with hope and charity, or love of God, is supernaturally infused into the soul with baptism. If a person commits mortal sin, he loses charity along with grace, but faith and hope still hang on. Sin, however, especially if long continued, usually has a disastrous effect upon faith. Most "fallen-aways" are in their sad state because they first fell into a habit of sin and became so inbedded in it that they finally threw everything worthwhile overboard.

Mortal sin makes us enemies of God, deprives us of a kinship with the divine nature, makes us unworthy of heaven and deserving of the eternal torments of hell. It is understandable, then, that mortal sin can destroy faith, which comes from God. Normally a Christian, after a first mortal sin, feels intense agony and remorse, but continued wrongdoing dulls his moral perceptions, eventually stifles conscience, brings disgust for all things spiritual, and implants a supreme recklessness where right and wrong are concerned. Moreover, the sinner is habitually rejecting God's actual graces, and this means that he must go along without

a supernatural enlightenment of his mind and a strengthening of his will — *alone* with all the baneful effects of original sin hastening him along in his downward plunge.

On the other hand, a virtuous life strengthens faith. Although habits of virtue bring a certain amount of facility, it is not always easy to be good; sometimes the struggle is protracted and painful, even for souls advanced in holiness. But for this very reason we appreciate all the more the ideal that makes us fight to be good: our faith. In the supernatural order, our constant cooperation helps us perceive our duties ever more clearly and perform them even with a superhuman strength. The Catholic who perseveringly tries to live up to his religion will never lose it.

Your Faith: Source of True Friendships

One of the valued possessions of earthly life that we shall carry into heaven is our friendships. Good friendships are built upon respect and affection, but there are also evil friendships based upon sensuality and sin. Human nature is such that we usually become like our friends; hence the old proverb: "Show me your friends and I'll tell you what you are." A valuable feature of a good friendship is that it endures.

Young people especially have need of making good friends. One of the unheralded blessings of our Catholic school system is that companionships formed there frequently carry on through adulthood. But any Catholic who is active in the devotional and social life of his parish is bound to become acquainted with people who can be true friends. Real friendship is a higher form of Christian love, and if both the parish and Catholics are what they ought to be, there should be little difficulty in finding individuals and

families whom we admire and to whom we are attracted, with whom we can share our joys and sorrows, and upon whom we know we can depend.

Your Faith: Source of a Devoted Husband or Wife

Marriage is a very important thing in life — so important that when a young person makes his matrimonial choice, he very often right then and there decides whether he will save his soul or lose it. Very many non-Catholic marriages go on the rocks; mixed marriages are hardly, if ever, more successful; but Catholic matrimonial unions, while they do have their failures, are usually much more enduring and happy. There are reasons for this, both natural and supernatural.

In the close intimacy of marriage it must be very difficult to live with and sometimes trust a partner with whom you cannot kneel down and pray. Still harder must it be to remain truly contented with a husband or wife with whom you disagree on moral principles, such as birth-control, and to have the torturing certainty that instead of helping you to heaven, your companion in life is dragging you down to hell. It must be an uncomfortable feeling to realize from time to time that you are tied by vow to a partner who may not feel bound till death by the promise he has made, or may leave you when real trouble or some one more satisfying comes along. These factors, and a host of others, make non-Catholic and mixed marriages a huge gamble most of the time.

If you are a devout Catholic, you will find your best choice of an enduring, happy marriage with another good Catholic. For then you will start and live your nuptial life with all that is necessary to make it succeed: you will both agree that it is till death, for better or worse; you will not quarrel over

what is right or wrong in marriage; you will struggle to be good together, pray together, go to confession together, receive Holy Communion together. Best of all, amidst all the hardships and pitfalls of conjugal and family life, you will have the comforting assurance that yours is a holy sacrament, that in fidelity to each other and your children you will be constantly aided by special graces where human effort alone would surely fail.

Your Faith: Source of Vocations

With few exceptions, it is a holy ambition of most Catholic parents to have a son or daughter in the priesthood or religious life. Almost always, however, it is from staunch Catholic homes, where faith is strong and in daily practice, that God calls his priests and brothers and nuns. Yet there is an appalling shortage of priests and religious, and this may be an indication that modern Catholic family life is often not all that it should be.

A home is not going to be a thoroughly Catholic home unless there are good Catholics in it. Likewise, we might say the home will be just what the parents make it. If mother and father are ardent practical Catholics, if they animate their family circle with prayer and devotion and zeal, especially if they are regularly at confession and Holy Communion and active in their parish, then usually their children will be the same. It is from such inspiration and example that very often a boy or girl develops a spirit of self-sacrifice and charity that leads them to the altar or convent.

And here we might add: the mere fact that a family has a black sheep does not mean that it is not a good Catholic family. It is surprising how often in the families from which have come priests and nuns, there is one or the other who is careless in his faith, or

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even fallen away. That this should not amaze us is evidenced from the fact that even in the company of the Apostles and Jesus Himself there was one Judas. It is probably in the line of a special Providence that the faithful in the family circle should intensify their prayers to save the soul of the dear, though straying member.

Your Faith: Source of Real Happiness

All the world is looking for one thing: happiness. Some try to find it in work, others in pleasure; some in idleness and repose, others in feverish activity; some by doing the will of God, others by committing sin. No one is perfectly satisfied on earth; many, as a poet states it, "live lives of quiet despair." We cannot be completely contented until we reach heaven, but only the few will acknowledge this fact. Most people live as though they would exist on earth forever.

In heaven we shall be perfectly happy because the yearnings of our mind and heart will be completely satisfied. We shall behold God as the Infinite Truth, and our intellect will be content; also as the Infinite Good, and our will shall be at rest. In this union with our Creator all other desires of human nature, if good and reasonable, will be sated. There will be no rebellion of the passions, as here on earth, no frustration, no incompleteness, no growing tired of what we have — in other words, in the fulfillment of one's destiny there will be perfect order. It

stands to reason that the closer we can attain this ideal on earth, the more contented we shall be. That is why the saints were always supremely happy.

Catholics ought to be the most happy people on earth, because already in this life they have begun to walk in unity with God. Theirs is the special privilege and dignity of being part of the living body or organism of which Christ is the Head and they the members. For them grace is not merely an insurance against hell but a created sharing in the life of God, guaranteeing them adoption as sons of God and a right to heaven.

The certainty of belonging to the true fold, the peace of conscience after a good confession, the delight of receiving Holy Communion, the sense of security and strength at the Holy Sacrifice, the guidance of one's priests in every danger and difficulty, the companionship of the saints both here and especially in heaven, the special protection of our Blessed Mother, the evidence of love for each one of us on the part of our Divine Lord, — all these and many more factors contribute, under God, to the definite purpose and a right ordering of a Catholic life. Although his religion is strict and exacting in all that God's honor and law demand and it is a faith that demands penance, self-sacrifice and discipline, still every real Catholic experiences in his worship true hope, contentment and peace.

Modern Canticle

Bless the Lord, all ye buses and trains;
Bless the Lord, all ye seaships and planes.
Bless the Lord, all ye broadcast stations;
Bless the Lord, all television.
Bless the Lord, all universities;
Bless the Lord all ye college degrees;
Bless the Lord, all ye science and art,
Bless the Lord, in all must He have part.

Readers Retort

In which readers are invited to speak their mind about views and opinions expressed in *The Liguorian*. All letters must be signed and full address of writer must be given, though city and initials of letter-writers will be withheld from publication on request.

St. Louis, Mo.

"Reference is made to the June, 1952, issue of *THE LIGUORIAN*, p. 365, 'On Cheating in School Work.' L. M. Merrill has written a rather interesting comment on the undesirability of cheating in school work. As a university professor of some years' standing, I despise cheating and abhor cribbing. Yet I feel that there is no sound basis for Merrill's comment that cheating is 'a sin of misrepresentation and a lie.' I deny that Merrill can maintain this thesis. It is the view of one school of reputable theologians that cheating in examinations is sinful. It is the view of another school, just as reputable, that it is not sinful, but at most a penal offense. Consequently neither Merrill nor anyone else may bind a person to follow either school in this disputed matter. There is no doubt that cheating in school work leads to a break-down in the homely virtues of honor and integrity, but that does not make the action sinful, even venially so. I feel that your magazine should be a little more careful to avoid the creation of a sin where no sin exists.

Dr. C. G. W."

The only exception we shall grant to the general principle that cheating in school work is a sin, is the case in which teachers or professors make it known to their pupils by word or by action, that cheating in their school work is merely a penal offense, i.e., one for which they will be punished if they get caught, but one which represents nothing evil if they can get by with it. It is this situation that some theologians have in mind when they contend that cheating at school work is no sin, and it is in this case that there is a dispute, some holding that even here cheating is a sin. But where a teacher makes it known, by word or by action, that

he expects pupils to do their work without recourse to cheating or cribbing, the pupil who copies from another or otherwise cheats fails venially on two counts: 1) by disobedience to a just command of his superior in school; 2) by signing his name to a paper that pretends to represent his knowledge when it does not. A teacher who feels he should not bind his pupils to "the homely virtues of honor and integrity," should tell them just that, and then match his wits against theirs to prevent cheating.

The editors

Staten Island, N.Y.

"In your answer to the politician from Silver Spring, Md., in your May issue, you make mention of left wing socialists of the democratic party. Some people might infer from your remarks that there are socialists in the democratic party of the United States. I read 'Forty Years After,' the book by Fr. R. J. Miller, and the content of the papal program there explained is, to my mind, both true and to the left of the so-called New Deal and Fair Deal. I've read in Catholic literature that Christianity is radical, and my studies of *Rerum Novarum* and *Quadragesimo Anno* have led me to believe that these two encyclicals are more progressive than the democratic party today. In the Pope's words, 'Our first concern should be for the poor, as the rich have ample means to look after themselves.' Now the following questions are not meant to be flippant or sarcastic, but are asked in the sincerest good faith. Can you name one left wing socialist in the democratic party? Can you name one right wing socialist in the democratic party? Can you name one democrat that is as radical as Pope Pius XI?

F. M."

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We used the term "left wing socialists of the democratic party" in perhaps unwarranted deference to the critics of the democratic party (like Mr. John T. Flynn) who have been seeing socialism under every democratic label and in every democratic legislative enactment since 1932. At the same time we used the term "free enterprise extremists of the republican party" to represent the opposite pole as condemned by many American writers. When we said that the papal program lies between the extremes, we did not mean that it is not radical. It is indeed radical, but in specific proposals (as yet little tried) that still occupy a middle place between the evils of socialism and the equal evils of rugged individualism. It is radical in that it proposes "a reconstruction of society" according to a plan that is yet to be given very much attention.

The editors

Peoria, Ill.

"I notice that in the May issue of your fine magazine on page 276, you quote the Old Testament: 'I shall put enmity between thee and the woman, between thy seed and her seed; *she* shall crush thy head and thou shalt lie in wait for *her* heel.' On page 301, the same quotation appears but with a difference. The last sentence is given there: '*He* shall crush thy head and thou shalt lie in wait for *his* heel.' Why are the renderings of what must be the same quotation different? To the average reader this is very confusing. . . . I have found THE LIGUORIAN a great help in my effort to become a better Catholic. As a convert I find questions continually arising that were not explained in detail in inquiry classes, and, I have found many answers in the few issues of THE LIGUORIAN that I have read.

Mrs. J. H. B."

The difference in the wording of the same text of Genesis used in two different places in the same issue of THE LIGUORIAN is due to the fact that for centuries Scripture scholars have been disputing about the actual pro-

noun (he or she) to be used here, on the ground that the copyists of the earliest Bibles still in existence left their writing or translation of this sentence difficult to make out. Most modern students of the most ancient copies of the Bible are now convinced of the opinion that the sentence should read: "*He* shall crush thy head and thou shalt lie in wait for his heel." St. Jerome, one of the greatest of all Scripture scholars, long ago took the opinion that it should be: "*She* shall crush thy head and thou shalt lie in wait for her heel." In disputed matters like this we leave different authors to their own choice of opinion, and so it happened that two different writers expressed their opinion by the way they rendered this text. Doctrinally both opinions of what the original text was, come to the same thing.

The editors

Middleville, L. I., N. Y.

"In the April 1952 LIGUORIAN, you quote, in the article, 'When is Company-Keeping Lawful?' the words of Christ, 'He that putteth away his wife and marrieth another, is guilty of adultery; and he that marrieth her that is put away is guilty of adultery.' I believe that you have left out a part of the quotation, which should read: 'He that putteth away his wife *except for adultery*.' If this is so, what is to be our retort to others, especially non-Catholics, who use this passage of the Bible as justification for divorce? I believe that some States allow divorce on this ground only. I know that there are some passages in the Bible that forbid divorce without exception, but at the same time individual texts are made the basis at times for truths we have to believe. Are there any facts that make it wrong to consider the text I have quoted an authorization of divorce by reason of adultery?

H. M. S."

Yes, there are many facts that make it unscriptural and unreasonable to conclude that divorce followed by another marriage is permitted by Christ on the ground of adultery. Both the Gospel of St. Matthew

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and that of St. Mark quote our Lord's words about divorce. In St. Mark's He first explains, in response to a question, why God permitted the Jews in the Old Law to make use of divorce. Then He categorically announces His law: "From the beginning of creation God made them male and female. For this cause a man shall leave his father and mother and cleave to his wife and the two shall become one flesh. . . . What therefore God has joined together, let no man put asunder. . . . Whoever puts away his wife and marries another, commits adultery against her; and if the wife puts away her husband, and marries another, she commits adultery." (Mark 5:2-12) St. Matthew has substantially the same passage, except that he adds the phrase to our Lord's words, "Whoever puts away his wife, except for immorality, is guilty etc." This phrase refers obviously to the divine permission that is given to a man or woman to separate from an adulterous spouse, but without permission to marry anybody else. The sense of the whole passage, taken together with St. Mark's words, demands this interpretation. Moreover, the Jews clearly accepted it to mean this because they immediately objected that it made marriage too binding and hard. (See Matthew, 5:3-12)

The editors

Struthers, Ohio

"Never have I had the opportunity to read such rich, wholesome spiritual reading as you offer in THE LIGUORIAN. Words cannot describe how happy I am to have been born into the Catholic faith. So many of us take our faith for granted and have little appreciation for the sacraments at our disposal. If your magazine were only able to reach all fallen-away Catholics, I am sure many of them would return to the fold. I commend you especially on your articles of a year or so ago concerning the Eastern Churches. Their Catholic heritage is in some respects older than the Latin rite. Also, our next Pope could very well be an Easterner.

When the time comes for the college of Cardinals to elect a new Pope, I'm sure Cardinal Agnininian, the brilliant Easterner, will be thought of by many of them. How would the millions of the Latin rite feel if an Easterner were elected Pope, and they knew nothing about his Church?

C. B."

It is up to good Catholics to see to it that fallen-away Catholics get to read THE LIGUORIAN. . . . All faithful readers of THE LIGUORIAN already know much about the Eastern Church, and we hope to spread the same knowledge by putting out THE LIGUORIAN articles on that subject in pamphlet form.

The editors

Compton, Calif.

"The editor of THE LIGUORIAN owes an apology to J. F. D., Mrs. N. N., V. F. M., and to Mrs. E. H., for wrongly accusing them of making general statements in their retorts, which in reality they did not make, either explicitly or implicitly. In your retort to Mrs. E. H., in your May, 1952 issue, you claim their letters to you stated, "that medical men are incapable of doing anything for any sick persons; that only chiropractors can heal any disease." Upon reading these letters over, we see this is not true. In fact I had the opportunity to read V. F. M.'s retort before it was sent to you. He began his retort with somewhat the following thought: 'When people praise the wonderful work that chiropractic is doing, many people wrongly deduce that these people are trying to put chiropractic up as a 'cure-all'.' However, you left this part of his retort out when you published it. We enjoy reading about this discussion in your wonderful magazine, but ask the editors to keep it on the level, and be a little more exact in their statements.

J. J. F."

Here are exact quotations from some of the letters received on this subject. Mrs. E. H. wrote: "Thousands of sick people have

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gone the rounds of physician after physician, prescription after prescription, operation after operation, and finally are compelled to turn to chiropractic as a last faint ray of hope for health. . . . If only more people would investigate and do a bit of real thinking concerning the problem of health, I am sure they would come to one answer — chiropractic. Chiropractic is the most efficacious means of maintaining and regaining health." V. F. M. wrote: "There is nothing incongruous for a science only fifty-seven years old and whose fundamental principles are so radically different from those of medicine, to prove that it is, beyond a doubt, the most efficacious means of maintaining and regaining health." We submit that these and other expressions in letters on this topic can mean only that people should not seek help from medical men in any bodily disease, but only from chiropractors. We disagree with that obvious conclusion and are happy to find our present correspondent sharing our disagreement. This ends the controversy on chiropractors.

The editors

Enid, Okla.

"These statistics might be too late since I read the September LIGUORIAN the last week in March. While I was going through the Catholic Directory to find the list of Irish patrons of churches in the United States, I thought it would be interesting to know how many churches were dedicated to Our Blessed Mother.

Churches dedicated to Our Blessed

Mother:

Cathedrals	40
Churches	3743
Greek Catholic Rite	40
Ukranian Greek Catholic	23

Total 3846

Churches dedicated to Irish Saints:

St. Patrick	657
St. Patricia (Linville, N. Car.)....	1
St. Brigid	96

St. Columba	28
St. Brendan	24
St. Malachy	21
St. Columkille	20
St. Killian	12
St. Columban	12
St. Lawrence O'Toole	10
St. Colman	8
St. Aidan	7
St. Kevin	7
St. Gall	6
St. Finbar	5
St. Mel	5
St. Kieran	3
St. Cronan	2
St. Ita	2
St. Attracta	1
St. Dymrna	1

Total 920

It was a pleasure to compile these statistics. God be with you and bless all your efforts in promoting good Catholic literature. Sr. C., Ad. P.P.S."

St. Paul, Minn.

"THE LIGUORIAN is by far the most informative and inspirational magazine I have ever taken. I am passing it on to others to read. Being a convert, I find that I can always learn something about our precious religion even though I have been striving for nineteen years to be a good Catholic.

Mrs. J. P. G."

Milwaukee, Wisc.

"In a spirit of charity would you please publish in your magazine the following name and address of a dear little Marist Missionary Sister lost in the bush of the South Seas. She appeals for used Christmas cards and old used clothes, and the parcels should be so labeled on the outside of the wrapping. Her name is:

Sister Mary Patrice,
Catholic Mission, Wairiki,
Taveuni, Fiji.

Miss C. W."



Thoughts for the Shut-in

L. F. Hyland

On the Capacity for Love

One of the mistakes made by chronically sick or helplessly confined persons is that of giving in to the thought that they can no longer practice or enjoy the love of others as they would like to. This mistake rests on wrong notions of what love is.

Such wrong notions are common enough today even among well people. Too many think that love consists either in strong feelings and emotions or in constant external activity in behalf of one beloved. The former is the wrong notion of young people who think that they need nothing more than a violent physical attraction for each other to have a happy marriage, only to find out later that it was not enough. The latter is the wrong notion of some mothers and fathers, who feel that their love must be measured by the amount of rushing around and feverish activity they do for those whom they love.

The truth is that love resides in the will, not in the feelings, and can express itself powerfully even when external activity is impossible. Love that resides in the feelings alone is usually a selfish love; it wants its own gratification more than the good of the one toward whom it is directed. The essence of love is willing the happiness of the one beloved, and this shows itself in eagerness to forget self and to do everything possible to make the beloved person happy.

While love naturally expresses itself in external services rendered to one who is loved when these are possible, it is not confined to such manifestations. In fact, the highest service that love can render to a person is that of winning God's grace and help for that person. This can always be done by prayer and sacrifice; indeed, these are more effective means of helping others than any amount of physical activity.

Every shut-in, therefore, has an immeasurable capacity for love. No circumstance of bodily disability or helplessness can interfere with the power of the will to wish the welfare of loved ones; and the very inability of the body to do things for them should emphasize in the mind the importance and the power of praying for them and offering up suffering for them. Love of human beings is always helpless unless it be founded in and dependent on the love of God. God can fully compensate for the helplessness of shut-ins if they make their love of others an inspiration to confide them to His care.

Portrait of Christ

HIS FRIENDS, RICH AND POOR

Our Lord showed great love for many persons who were rich, when they rose above the dangers of wealth to give God all His due. But He showed a greater and more universal love of the poor.

R. J. Miller

A NUMBER of Our Lord's friends were rich people, and He worked some of His most striking miracles in favor of persons of wealth. For some of them, too, He had words of the highest praise.

In a previous LIGUORIAN series of articles on *Christ and the Wealthy* we examined these cases in particular. It was interesting and intriguing to do so, especially in view of our divine Lord's oft-repeated warnings on the dangers of earthly wealth.

We found, as might be expected, that the wealthy persons favored by Him with signs of special friendship were individuals who dared to be different from the average person of their class in society; individuals who, though wealthy themselves, yet had an attitude to their wealth which was in keeping with the teaching of Our Lord on the matter.

As a kind of counterbalance to this study of the wealthy friends of Our Lord, it would be in place to investigate also some of His special friends among the poor. This, please God, we now propose to do.

It may be recalled how we listed or grouped the various wealthy friends of Christ. First we looked about among His apostles to see if any of them might be said to be rich or at least "in comfortable circumstances" for their day and age. Then we took the birth of Christ and found some wealthy persons around His very crib. From there we

passed to the very end of His life to discover what rich persons were close to Him in His passion and death. And then we went through His public life, pausing to interrogate, as it were, the various wealthy people who were favored with signs of special friendship from Him as He "went about doing good".

If now we turn to the poor men and women in His life, we find that we can group them in the very same way. The poor were close to Him among His nearest and dearest; some were at His very stable birthplace; others were close to Him in His passion and death; and they are to be met with at every stage of His public life.

It seems, in fact, that for every rich friend we can also find a poor one in the life of Christ. Which of them, rich or poor, did He love the more?

While it is true that God loves the poor, and Christ loved the poor in a special way, still when we recall how many of His friends were not poor, and how highly He seems to have regarded some of them, we might be tempted to wonder a little if the question can be answered promptly and off-hand in favor of the poor.

But all the same, and despite all of Our Lord's special friends among the wealthy, the answer still has to be that His favorites were the poor. If He had special friends among the rich, He had still more among the poor. "For every rich friend of Christ we can also find a

poor one;" but not the other way around. He worked more miracles for the poor than for the rich, and His nearest and dearest of all, His Immaculate Mother, His foster father St. Joseph, His precursor St. John the Baptist, were all poor.

As definitely part of the picture it should also be noted that while He did have friends among the rich, at the same time some of His worst enemies were rich men too: the Pharisees, who were rich enough to look down with contempt on the ordinary people who followed Our Lord. "This cursed rabble," they called them. Then there were the Sadducees, who were the very wealthy aristocrats of the city; and Annas, Caiphas, Herod, Pilate: in fact, all His chief foes were rich men, — except Judas Iscariot, and we have no evidence to show one way or the other whether he was rich or poor.

To the question, then, whether Our Lord loved His rich friends more than those who were poor, there is good reason on the evidence of the facts, aside from His own statements and personal way of life, that He did prefer the poor.

In a deeper sense, however, that is not really the answer. It was not really a matter of choice between rich and poor; it was not to wealth or poverty that Our Lord looked in the first place. What He sought was the generous believing heart. Where He found it, He gave Himself and His friendship unreservedly. He did find such generosity among the rich; He found still more of it among the poor.

In favor of the rich, it is true, there is the consideration that they had to make greater sacrifices than the poor to achieve this generosity. They had to defy human respect, break with the conventionalities of their way of life, brave the contempt of their associates

and the leaders of their class in society. Confronted with generosity of this heroic kind, it is surely to be expected that Our divine Lord would respond with special generosity Himself; and in that sense He could be said to have loved some of the rich more than the poor. But again it would be not merely because they were rich; not because they had more, but because they had given up more; not because they had much, but because they "loved much".

But let us begin to examine the evidence that can be produced to support our proposition that for every rich friend of Christ there is also a poor one.

And first of all, just who, once more, were these wealthy friends of Christ?

Among the apostles, St. Matthew had been a political racketeer, what might be called (in modern terms) a corrupt official of the income tax department of his day. St. John the Evangelist was a personal acquaintance or friend of the extremely rich Jewish leader Annas. St. Mark the Evangelist was most probably the son of the owner of the Upper Room in Jerusalem, the large chamber in a wealthy palace, put at the disposal of Our Lord and the Twelve for the Last Supper. St. Luke the Evangelist was a gentleman of culture. Thus (strange though it seems at first sight) each of the authors of the four Gospels was a man of more than ordinary means.

St. Peter and his brother St. Andrew, moreover, were certainly not poverty-stricken or anything approaching such a state. In their fishing business the Gospel speaks of their having "partners in the other boat" (a kind of apostolic "cooperative", some persons might be tempted to say), and there is mention also of "hired men" in the enterprise.

Among the other apostles St. Philip and St. Bartholemew (though we did

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not mention them in previous LIGUORIAN articles) would seem to have been men of some means. Like St. Andrew, St. Philip's name was of Greek, not Jewish, derivation, and he seems to have been able to speak Greek besides the current language of Juda. For on one occasion the Gospel relates that certain "Gentiles" wished to "see Jesus"; and it was to St. Philip that they first addressed themselves.

St. Bartholemew is probably the same as the Nathanael mentioned in St. John's first chapter. When he heard that Jesus was from Nazareth, he broke out with the exclamation:

Can anything good come out of Nazareth?

which, whatever its justification, is a remark indicating clearly enough that the speaker felt himself somehow in a position to look down rather loftily on the poverty and lack of social standing characterizing that poor place in the hills.

Then at Our Lord's crib there were the wealthy Magi, wise men from the East, with their exquisite gifts of gold, frankincense, and myrrh.

During His passion there is the mysterious figure of the anonymous owner of the mansion in Jerusalem who put the Upper Room at His disposal for the Last Supper. There was also Claudia Procula, Pilate's wife, who intervened with her husband in a vain attempt to save Our Lord's life. And after His death, Joseph of Arimathea and Nicodemus, two Jewish patricians, provided for His burial.

In the course of His public life we have met Zacheus, another "publican" or official of the income tax department; in fact, he was chief of the department in his area, in addition to which he himself admitted that he was corrupt ("if there is anyone I cheated,

I am making him restitution four times over"); and the Evangelist St. Luke says expressly: "And he was rich." Nevertheless, Our Lord came out with some high praise for this converted extortionist and racketeer. He was even more lavish in His praise of the wealthy centurion who had said: "Lord, I am not worthy that Thou shouldst enter under my roof."

Then there was the "royal official" of Galilee, who was possibly the prime minister of King Herod, and whose little son Our Lord cured from a distance. Also the holy women who followed Our Lord and the Twelve on their journeys, "ministering to them out of their substance."

The rich young man to whom He said;

Go sell what thou hast and give to the poor

was not equal to the sacrifice demanded of him; but the Gospel says that when Jesus first saw him He looked at him and "loved him".

Mention was also made, in our series on *Christ and the Wealthy*, of Jairus, the "ruler of the synagogue", whose little daughter Jesus raised from the dead; and Lazarus, the brother of Mary and Martha, himself brought back to life after four days in the tomb; and Simon the Pharisee who entertained Our Lord with a banquet in his own house.

Such were the outstanding friends of Jesus Christ among the wealthy, or at least the fairly well-off class of society. Let us now try to list His poor friends, going through His life in the same way.

Among those closest to Him, as has been said, His Immaculate Mother and His foster father were certainly poor rather than rich. St. John the Baptist, His great precursor, lived an extraor-

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dinarily poor life. Among the apostles there is some evidence that St. James the Less, St. Jude Thaddeus, and St. Simon were poor men.

Then at His birth there were of course the poor shepherds, the first human beings to worship at His cradle, directed thither by angels from heaven to find in a helpless Babe a "Saviour Who is Christ the Lord".

During His Passion the women of Jerusalem "bewailed and lamented Him"; it would seem from St. Luke's account that these kind friends of Jesus in His humiliation were from among the ordinary poor people of the city. Simon of Cyrene, who was forced to carry His cross behind Him, was a poor laborer. The Good Thief who hung by His side and received from Him that magnificent promise:

This day thou shalt be with Me in Paradise

was the poorest of the poor. And perhaps we might list also the centurion who commanded the soldiers beneath the cross and who said after His death:

Truly this Man was the Son of God!

During His public life, moreover, the poor are to be met with at every step of the way. He showed them special affection, He worked great miracles for them, and bestowed high praise upon them.

They were always around Him; they came to Him in crowds and they came singly; men, women, children; the halt, the blind, the lame, deaf and dumb; lepers and those possessed by the devil; ignorant, obstinate, ungrateful; ragged and dirty — and the Lord welcomed them all. "Blessed are you poor!" He says. You are the ones to be envied, the fortunate, the lucky ones!

In particular, only a few cases can be singled out; but they will serve to show the truth of the statement that for every rich friend Our Lord had also a poor one, and bring out His own extraordinary predilection for all the poor.

Our Lord's first miracle was worked at the wedding feast of Cana, turning water into wine. Evidently the young couple being married, and the merry-makers at the feast, were hardly from the rich and opulent class: the very fact that their poor little supply of wine was exhausted at the very height of the festivities is clear enough evidence of that.

Early in His public life, too, He met and converted the Samaritan woman. She had come to the village well outside the town to fetch water (as the poor generally had to do in those days), and there she met the Saviour. He told her:

You have had five husbands; and the one you have now is not your husband.

But when grace had touched and converted her soul, He told her also in plain terms that He was the Messiah: a revelation He usually made only obscurely to the rich and wise of this world.

His first miracle after the Sermon on the Mount was the curing of a poor leper who met Him as He came down from the mountain.

Then there was the curing of the friendless old paralytic at the pool of Bethesda in Jerusalem, related in St. John's fifth chapter.

And in St. John's ninth chapter we have the dramatic story of the cure of the man born blind:

One thing I know: whereas I was blind, now I see.

Prods to Perfection

Questions and incidents from real life, designed to foster practices that should be second nature to the Christian.

J. P. Schaefer

UNFORTUNATELY there are people who know nothing of the wonderful privilege of being able to receive their God in Holy Communion. Still more unfortunate are they who have invented falsehoods in an attempt to avoid giving the homage of their belief. To be pitied are those whose hatred or shame has led them to such extremes as to abuse this great privilege. But the most unfortunate of all, those most to be pitied, are they who, while believing that their God is present in the Blessed Sacrament, that He is ever-ready to come to them in Holy Communion, yet neglect to receive Him frequently.

This is the most wonderful privilege that you possess here on earth — to receive your God in Holy Communion. It is worth more to you than talents and genius, fortune and possessions. Do you appreciate it as you should? We invite you to spend a few moments in serious thought and reflection, to read the following incidents and stories carefully and thoughtfully, to apply them earnestly to your own appreciation or lack of appreciation of Holy Communion.

Just before the reception of Holy Communion one day St. Catherine of Sienna repeated over and over the words, "*Domine, non sum dignus*, Lord, I am not worthy." As if in response she heard this comforting answer of Our Lord in her soul: "But I am worthy to enter into thee."

Encouraging souls who placed themselves under his guidance to receive

Holy Communion frequently, St. Francis de Sales counselled: "Two kinds of persons ought to communicate frequently, the perfect, because being well-disposed they would become evil if they did not go to the source and fountain of perfection; and the imperfect, in order to learn perfection; the strong, so as not to become weak, and the weak, in order to make themselves strong; the sick, to be cured, and the well, so as not to become ill."

A little Chinese girl had originally been placed in the First Communion class. But because of her poor memory, her pastor was forced to tell her the heart-breaking news that she would have to wait another year before her desire could be fulfilled.

One day the priest found her in the church and heard her repeating over and over again the name of Jesus. Upon asking her what she was doing, the priest received the reply: "I am visiting the Blessed Sacrament." "Why, you don't even know what the Blessed Sacrament is," replied the priest. "It's my Jesus," murmured the girl. "Well, what are you asking your Jesus?"

Without unclasping her hands or turning her head the child with tears in her eyes, exclaimed in an unforgettable voice: "I am asking Jesus to give me Jesus." Needless to say, she was admitted to her First Communion.

A non-Catholic professor one day asked a student in his class if he were a Catholic. The student answered that he was. "Is it true," asked the profes-

sor, "that your church teaches that in the Eucharist, God is really present?" "Yes, that is true," replied the student. "Do you believe that?" Rising, he thought, to the defense of his faith, the student exclaimed, "I most certainly do." "When did you last receive Communion?" Shamefacedly the student answered: "About six months ago." "About six months ago!" accused the professor. "Young man, if I could believe that what you tell me is true, it would not be once a year, or once a month, or even once a day, but every hour of the day, if that were possible, that I would kneel to receive my God."

Up to the very last hours before his reception into the Church, the friends of the great Cardinal Newman endeavored to dissuade him from taking the final step. None of their arguments seemed to have any effect on their friend. Finally they determined to try what they thought would be an irresistible appeal: "Think of what you are doing," they exclaimed. "If you become a Catholic you will thereby forfeit your income of four thousand pounds a year." But, instead of Newman's resolve being shaken, it was his friends who were reduced to speechlessness by his answer: "What are four thousand pounds when compared to one Holy Communion?"

The great Napoleon one day asked his officers: "Do you know what was the happiest day of my life?" Seeking to flatter their general, and at the same time endeavoring to guess which of his military triumphs he considered to be his greatest, one after another they mentioned his military triumphs.

One remarked: "It must have been the day of victory at Marengo." Another: "No, it was at the battle of the

Pyramids." Others: "Surely, it was the glorious victory at Austerlitz." "No," Napoleon remarked in a soft voice, a look as of another world coming into his eyes, "it was the day of my First Communion."

Oftentimes the most treasured and sacred things of our lives are taken for granted, and for that reason are forgotten and seem unappreciated. The love of a husband or wife, of parents and children, the spiritual value of the sacraments, the most sublime and wonderful things in our lives, because of our frequent association with them, are cheapened and become almost commonplace.

Unfortunately, Holy Communion may become such a 'taken-for-granted' thing. It is the most wonderful thing that can happen to you here on earth — to be allowed to possess your God within you for a few moments frequently during your life. We earnestly urge you to subject your actions to the strong and, perhaps, accusing scrutiny of your faith.

Reread the preceding incidents and stories, asking yourself such questions as these. May your meditation lead you to greater appreciation of your sublime privilege. "Do I receive Holy Communion as often as I could? Am I satisfied to receive only as often as the Church obliges me or human respect urges? Do I allow such thin excuses as 'a little more sleep' or 'too long to fast' prevent me from receiving Communion? When was the last time I received Holy Communion? Can I really say that I appreciate Holy Communion when I receive it so seldom? I wish to live with my God for all eternity in heaven; then why do I live with Him so infrequently here on earth?"

Happenings In Rome

Monthly round-up of significant events in the capital of Christendom.

C. D. McEnniry

DURING THE World Congress of the Apostolate of the Laity in Rome a vast concourse, bearing torches, made a nocturnal Way of the Cross. They began at the Colosseum, passed the Arch of Titus, the Roman Emperor, under whom Jerusalem was destroyed, they marched among the ruined forums of the pagan empire, mounted the "Via Sacra" — the ancient road paved with lava stones along which the Roman Legions were wont to march on their way to the temples of the pagan gods on the Capitol Hill to give thanks for their victories. As they passed from station to station, these Catholics prayed and listened to short, stirring sermons on the sufferings of Christ and the sufferings of those who died for Christ.

His Excellency, Archbishop Costantini, said: On these ancient hills, the multitude, among whom were many exiles from behind the Iron Curtain, depicted vividly the sad condition of the world and of the persecuted Church. The illuminated towering walls of the Colisseum stood out strikingly under the night sky. One could imagine, he said, emerging from the hundred arches, the spirits of the martyrs who died in that bloody arena, and joining the long line of exiled Christians. They passed the Arch of Constantine — Constantine, under whom the ancient Christians had been liberated from the fierce pagan persecutions. That Arch stands as an enduring testimony of the victory of the early Christians and a reassuring pledge that the persecutions of today will end in victory

for the victims of tyranny. As they passed bearing the banners of the home lands, from which they had been exiled for their faith, Albania, Korea, China, Croatia, we realized how those peoples are treading a bloody *Via Crucis* — Way of the Cross: bishops and missionaries put to death or imprisoned or exiled, other missionaries condemned to discontinue their noble work, native priests and lay people killed for the faith or thrown into prison and hounded and badgered for their fidelity to the Church: among the numberless Sisters barbarously expelled from China was a nun, ninety-one years old, after sixty years of self-sacrificing charity for the Chinese people. What a vast and appalling *Via Crucis*!

My brethren, the Archbishop continued, we must pray for these confessors of the faith, and we must help them by our alms. There are priests and even bishops who must dig ditches to earn a crust of bread. There are missionaries who have seen the work of years destroyed in a moment. But they have not lost heart. They have assured me that they are ready to begin all over again, the day they can get back among their dear converts. Many seminarians, who have escaped from the Communist tyrants, have found their way to Rome and are continuing their studies in the Propaganda College and in the other colleges of Rome. We plan a great seminary in some comparatively safe spot in the Orient where native priests, so sadly needed, may be prepared.

Archbishop Yu-Pin, of Nanking, China, was excluded from his diocese,

first by the Japanese, then by the Communists. What the Communists are trying to do, he says, is to separate the Chinese Catholics from Rome. One half of the churches have been closed. Whoever wants to attend Mass in any of the remaining churches must register with the police and pay a tax to the Communists every time he goes. Of course we are suffering, continues Archbishop Yu Pin, and things will get worse before they get better. The people in Russia have been persecuted by the Communist clique for thirty years — we have suffered only two. But the Archbishop is hopeful. He declares that eighty-five percent of his fellow-countrymen are opposed to Communism.

Archbishop O'Hara, of Atlanta, is now Apostolic Nuncio to Ireland. He had been Apostolic Nuncio to Hungary until the Communists trumped up charges against him and expelled him, in defiance of all laws of international justice. He gave a harrowing account of the regime of blood and torture in that unhappy country. This, he said, is only one of the many peoples suffering like injustice under the Soviet tyrants. How, he asks, can anybody negotiate with Russia?

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“The Holy Ghost proceeds from the Father and the Son.” That is true. “The Holy Ghost proceeds from the Father Only.” That is false. “Jesus Christ is only one Person.” That is true. “Jesus Christ is two persons.” That is false. “Jesus Christ has two natures.” That is true. “Jesus Christ has only one nature.” That is false. Whole nations have fallen away from the Church because they would not ac-

cept the true doctrine on questions like these. But why raise a big fuss over such quibbles? The difference between truth and falsehood regarding fundamental revealed doctrines is by no means a quibble. Distort a single one of these doctrines, and sooner or later you will end by distorting the Redemption, because all these truths are logically and necessarily bound up with Redemption. The Redemption is our only salvation. That is why the infallible Church is ever on the watch to nip in the bud any error in these matters.

The Pope recently issued another Encyclical, “*Aeternus Rex*.” In it he condemns three false doctrines: 1) The psychoanalysis of the human nature of Christ that makes Him seem to have a human person. 2) The “kenotic theory” which holds that in Christ there is a limitation of the Divinity of the word. “This,” says the Pope, “is a sacrilegious invention and should be condemned since it reduces the entire mystery of the Incarnation and Redemption to lifeless and empty shadows. 3) The false doctrines condemned fifteen hundred years ago by the general or ecumenical council of Chalcedon regarding the one person and the two natures in Christ.

When we consider how deep and how closely knit together are the great truths revealed to us by God, we see how stupid it is to think that every individual, educated or uneducated, can take up the Bible and, by his own unaided private interpretation, unerringly see what these truths really are. No wonder “private interpretation” has led to the spawning of hundreds after hundreds of heretical religions.

Caution

A woman posed for a picture in front of the fallen pillars of an ancient temple in Greece. “Don’t get the car into the picture,” she instructed the photographer, “or my husband will think that I ran into the place.”—*Envoy*

Voice From The Vatican

What Popes have said on subjects of interest to the peoples of all times.

F. B. Bockwinkel

ONE OF THE greatest evils of our time is an erroneous system of thinking which has acquired the name of secularism. The main purposes behind this erroneous thinking are the elevation of material prosperity to supreme importance in man's life; the overthrow of all lawful authority; and the belief that this life is the end of all, and that after this life we have nothing else, better or worse, to which we can look forward.

For the past three quarters of a century, beginning with Pope Leo XIII, Christ's Vicars have warned against and condemned this kind of thinking. And they have done so with reason, because all the tenets of the secularist philosophy strike deeply at the welfare of souls and the good of society.

Pope Leo XIII, in his Encyclical *Inscrutabili Dei, On the Evils of Society*, says: "From the very beginning of Our Pontificate, the sad sight has presented itself to Us of the evils by which the human race is oppressed on every side: the widespread subversion of the primary truths on which, as on its foundations, human society is based; the obstinacy of mind that will not brook any authority however lawful; the endless sources of disagreement, whence arise civil strife, and ruthless war and bloodshed; the contempt of law which moulds characters and is the shield of righteousness; the insatiable craving for things perishable, with complete forgetfulness of things eternal, leading up to the desperate madness whereby so many wretched beings, in all directions, scruple not to lay violent hands upon themselves; the reckless

mismanagement, waste, and misappropriation of the public funds; the shamelessness of those who, full of treachery, make semblance of being champions of country, of freedom, and of every kind of right; in fine, the deadly kind of plague which infects society in its inmost recesses, allowing it no respite and foreboding every fresh disturbance and final disaster.

"Now, the source of these evils lies chiefly, We are convinced, in this, that the holy and venerable authority of the Church, which in God's name rules mankind, upholding and defending all lawful authority, has been despised and set aside. The enemies of public order, being fully aware of this, have thought nothing better suited to destroy the foundations of society than to make an unflagging attack upon the Church of God, to bring her into discredit and odium by spreading infamous calumnies, and accusing her of being opposed to genuine progress. They labor to weaken her influence and power by wounds daily inflicted, and to overthrow the authority of the Bishop of Rome, in whom the abiding and unchangeable principles of right and good find their earthly guardian and champion . . ."

The same Leo XIII, on December 28, 1878, published his Encyclical *Quod Apostolici Muneris, On Socialism, Communism, and Nihilism*, in which he said: "You are aware, Venerable Brethren, that the warfare raised against the Church by the reformers in the sixteenth century still continues and tends to this end, that by the denial of all revelation and the suppression of

the supernatural order, the reason of man may run riot in its own conceits. This error, which unjustly derives its name from reason, flatters the pride of man, loosens the reins to all passions, and thus it has deceived many minds, whilst it has made deep ravages in civil society. Hence it comes that, by a new sort of impiety unknown to the pagans, states constitute themselves independently of God or of the order which He has established. Public authority is declared to derive neither its principle nor its power from God, but from the multitude, which, believing itself free from all divine sanction, obeys no laws but such as its own caprice has dictated. Supernatural truth being rejected as contrary to reason, the Creator and Redeemer of the human race is ignored and banished from the universities, the lyceums and schools, as also from the whole economy of human life. The rewards and punishments of a future and eternal life are forgotten in the pursuit of present pleasure. With these doctrines widely spread, and this extreme license of thought and action extended everywhere, it is not surprising that men of the lowest order, weary of the poverty of their home or of their little workshop, should yearn to seize upon the dwellings and possessions of the rich; that there remains neither peace nor tranquility in private or public life, and that society is brought to the brink of destruction . . . ”

Pope Leo XIII again writes in his Encyclical *Tametsi*, *On Jesus Christ, Our Redeemer*; “How little that kind of virtue which despises faith avails in the end, and what sort of fruit it brings forth, we see only too plainly. Why is it that with so much zeal displayed for establishing and augmenting the commonwealth, nations still have to labor and yet in so many and such important matters fare worse and worse every

day? They say indeed that civil society is self-dependent, that it can go on happily without the protection of Christian institutions, that by its own unaided energies it can reach its goal. Hence, they prefer to have affairs conducted on a secular basis, so that in civil discipline and public life there are always fewer and fewer traces discernible of the old religious spirit. They do not see what they are doing. Take away the supremacy of God, Who judges right and wrong, and law necessarily loses its paramount authority, while at the same time justice is undermined, these two being the strongest and most essential bonds of social union. In the same way, when the hope and expectation of immortality are gone, it is only human to seek greedily after perishable things, and everyone will try, in proportion to his power, to clutch a larger share of them. Hence spring jealousies, envies, hatreds; the most iniquitous plots to overthrow all power and mad schemes of universal ruin are formed. There is no peace abroad, nor security at home, and social life is made hideous by crime.”

On December 11, 1925, Pope Pius XI, in his Encyclical *Quas Primas*, *On the Kingship of Christ*, writes: “In the first Encyclical Letter which We addressed at the beginning of Our Pontificate to the bishops of the Universal Church, We referred to the chief causes of the difficulties under which mankind was laboring. And we remember saying that these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and His holy law out of their lives; that these had no place either in private affairs or in politics: and We said further that, as long as individuals and states refused to submit to the rule of our Saviour, there would be no really hopeful prospect of a lasting peace among nations.

Men must look for 'The peace of Christ in the Kingdom of Christ'; and this We promised to do as far as lay in our power. In the Kingdom of Christ, that is, it seemed to Us that peace could not be more effectually restored nor fixed upon a firmer basis than through the restoration of the Empire of our Lord. . . .

"When once men recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony. Our Lord's regal office invests the human authority of princes and rulers with a religious significance; it ennoble the citizen's duty of obedience. It is for this reason that St. Paul, while bidding wives to revere Christ in their husbands, and slaves to respect Christ in their masters, warns them to give obedience to them not as to men, but as to the vicereagents of Christ; for it is not meet that men redeemed by Christ should serve their fellow-men. 'You are bought with a price; be not made the bond-slaves of men.' (I. Cor. VII, 23) If princes and magistrates duly elected are filled with the persuasion that they rule, not by their own right, but by the mandate and in the place of the Divine King, they will exercise their authority piously and wisely; they will make laws and administer them having in view the common good and also the human dignity of their subjects. The result will be order, peace and tranquility, for there will be no longer any cause of discontent. Men will see in their king or in their rulers men like themselves, perhaps unworthy or open to criticism, but they will not on that account refuse obedience if they see reflected in them the authority of Christ, God and Man. . . .

"If we ordain that the whole Catholic world shall revere Christ as King,

We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague of secularism, its errors and impious activities. This evil spirit, as you are well aware, Venerable Brethren, has not come into being in one day; it has long lurked beneath the surface. The Empire of Christ over all nations was rejected. The right which the Church has from Christ Himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. Then gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then put under the power of the state and tolerated more or less at the whim of princes and rulers. Some men went further, and wished to set up in the place of God's religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they could dispense with God, and that their religion should consist in impiety and the neglect of God. The rebellion of individuals and of nations against the authority of Christ has produced deplorable effects. We lamented these in the Encyclical *Ubi Arcano*; We lament them today; the seeds of discord sown far and wide; those bitter enmities and rivalries between nations, which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretense of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten, or neglect their duty; the unity and stability of the family undermined; society, in a word, shaken and on the way to ruin."



Sideglances

By the Bystander

The May 24th issue of the *Saturday Review of Literature* devoted nine of its precious pages to a symposium of reviews of the book "Witness" by Whittaker Chambers. Many readers of THE LIGUORIAN no doubt read the parts of the book which appeared in serial form in the *Saturday Evening Post*. All will recall that it is the now famous story of Chambers's descent into Communism, his testified underground association with Alger Hiss of the state department, his conversion from Communism, his revelations about Alger Hiss, his part in the trial of the latter, and his personal conclusions about causes and cures for the evil of Communism. The Bystander is not concerned here with all the opinions expressed in the five reviews about the book that fill the nine pages of the *Saturday Review*. Suffice it to say that two of them profess, one more outspokenly than the other, a belief in the innocence of Alger Hiss and in the continuing untrustworthiness of Whittaker Chambers; two of them express the almost unqualified conviction that Chambers's story is true and his conclusions valid and important. It is the fifth one with which we concern ourselves here, the longest and most pretentious. It is written in essay form by Arthur Schlesinger, Jr., associate professor of history at Harvard University. And it is on only one part of this fifth review that we wish to comment. It is a matter of such tremendous importance that every American, even such as do not go in much for the more scholarly type of reading represented by the *Saturday Review*, should do some thinking about it.

After much talk about the social and political implications and conclusions of Chambers's book, Mr. Schlesinger takes outright issue with him on his religious conclusion,

viz., that "the final division between Communists and anti-Communists turns on the issue of belief in God." "Those who reject and those who worship God" form, for Whittaker Chambers, the two camps that are struggling for control of the world. He himself emerged from the darkness of Communism and the tribulations that the Hiss trial brought upon him with a belief in God and with the conviction that the world shall be saved only by a return of the multitude to a belief in God. It is on this point that Mr. Schlesinger disagrees with him. He is of the opinion that belief in God has little or nothing to contribute to the salvation of the world. More than that, he expresses the view that the world may be just as badly off in the hands of believers in God as in the hands of atheists. And he does his level best to convince his readers that they should not take seriously any part of Mr. Chambers's eloquent appeal for a return to the recognition of God. He uses three arguments to support his position. Because they represent much of the thought of the educated but godless part of American society, even the uneducated should ponder them without being swayed either by Mr. Schlesinger's exalted position as a professor at Harvard or by his literary prominence as a contributor to the *Saturday Review*.

His first argument against the importance of belief in God is, in his own words, "that the whole record of history, indeed, gives proof that a belief in God has created human vanity as overweening and human arrogance as intolerable as the vanity and arrogance of the Communists." Again he says the same thing more briefly: "The vanity of belief may be as corrupting as the vanity of atheism." Now whatever may be the in-

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tellectual standing of Mr. Schlesinger in the halls of Harvard, this statement makes it clear that he is not much of a thinker. To assume that there are evils which essentially flow from a belief in God that are on a par with those which essentially flow from atheism is to be guilty of muddy thinking, of confused use of terms and of a most biased use of historical fact. True, he lends plausibility to his statement by talking about crimes committed by persons who professed to believe in God, and by painting a picture of atheists who were wonderfully good men and great lovers of their fellow-men. Nevertheless, he surely knows that a true belief in God, by which must be meant recognition of God's authority, submission to His command of loving one's neighbor as oneself for the love of Him, respect for His sanctions of heaven and hell, is essentially productive of good men and a good society, despite all the hypocrites he might name who professed a submission to God but practiced the pride of the atheist. Surely he knows that atheism, with its rejection of a divine authority, a moral code and a reason for humbly serving one's neighbor, contains the essential ingredients for the making of tyrants, dictators, gangsters and criminals. And this is true despite the fact that some professing atheists live more according to the golden rule than some people who profess to believe in God. If Mr. Schlesinger really thinks that we can all be atheists and still beat down Communism and other atheistic dictatorships that threaten society, he is either naively ignorant or determined to railroad religion out of the world at any cost.

Arthur Schlesinger's second argument against the contention of Chambers, that belief in God is necessary to overcome Communism, is not really an argument but rather a substitution. He gives here what he thinks is most necessary on the part of individuals for the welfare of society. He puts it in these words: "The essential issue is not belief in God. It is rather the sense of human

limitation, of human fallibility, of what he himself (Chambers) calls the moral 'incompleteness' of man. And the tragedy of religion is that belief in God is by no means a guarantee of humility." So — we don't need God or any recognition of God, says Mr. Schlesinger. All that we need is humility. And what he means by humility is a sense of futility, a sense of incompleteness and limitation. Anyone who cannot see that this "sense of incompleteness and limitation" is hollow and subversive without the recognition of our dependence on the completeness of God is merely sparring with words. To feel futile and inept without recognizing a supreme being will lead to one of two things: either despair on the one hand, or the determination, on the other, to throw off one's weakness and futility by tyrannizing over others. True humility means seeing one's own weakness and incompleteness in the face of the power and perfections of God, and then relying on the strength that comes from submission to the will of God. Any other humility is a pose, a posture, a gesture, and nothing more.

The third argument that Schlesinger uses against the conclusion that men need a belief in God is a defense of pragmatism and relativism in thinking. These academic words mean nothing other than the belief that man can know nothing as certain and absolute truth; especially can he know nothing certain about God or a moral law or reasons for loving his neighbor. Again he uses the same type of proof as above, viz., that some believers in an absolute truth about God have turned out to be tyrants, and some who disbelieved in any kind of absolute truth have been humble and good men. This is like saying that you should not go to a good doctor when you are sick, because some good doctors have made mistakes and some bad doctors have effected a cure now and then. If Mr. Schlesinger believes that he is an incomplete man, a helpless man, a humble man just because he cannot do much about

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evil conditions in the world, if he believes that there is no God, or that he cannot know whether there is a God whose divine will represents the fulfillment of all man's aspirations, if, in fine, he believes that we cannot know anything certain about good and bad, about the difference between democracy and Communism, then he should throw away his pens and pencils and typewriters, get down from his chair of history at Harvard, keep his mouth shut about the problems he admits to knowing nothing about, and wait in silence and "humility" for the

collapse of the world. Meanwhile, the true believers in God will be praying for God's help, accepting the responsibility of doing God's will, working to help both Communists and non-Communists to see their need of God's help and their duty to observe God's laws, counting on God's drawing good out of evil which they cannot prevent, and making a better world out of this one as the divinely revealed means of winning perfect happiness in the next. Chambers is right: the hope of the world lies in the hands of these latter.

Epitaph

There are many touching inscriptions in the catacombs, where the early Christians in Rome buried their dead. The following lines placed over the grave of their daughter by her bereaved parents 18 centuries ago will strike a chord in the hearts of all who suffer a similar loss; and will encourage them to equal faith. The original inscription, of course, is in Latin; we give a rough translation:

Entombed here rests a little girl named Proba
Of noble birth and pure mind, seized by death
Unexpected. The gifts that please parents,
All such gifts, God joined in her.
Therefore her father mourns,
Sadness clouds the features of mother and grandmother alike,
Bitter is the loss of a deep love.
Yet take heed: you with faces bathed in constant tears,
Death is nothing; eternal life is all.

Confusion

Babel-bawling biddies in a back-fence brawl —
Tangled mass of jumpers in a be-bop hall —
Traffic tortured highways —
Jet-spiced flyways —
Reno-riddled sigh-ways —
(One religion's like another after all.)
Wildly gluttoned beaches where clothing seems taboo —
Paid-for lover's lanes with double features, too —
Dollar bill befriending —
Child stoppage vending —
Tax collector's spending —
(Surely over nothing there's very much ado!)

J. PEIFER



Catholic Anecdotes

Pope of Humility

The election of Pius X has been described like this by Rene Bazin: "As soon as he saw that there was an increase in votes, he did his utmost to avoid the threatened dignity. 'Do not think of me,' he said, 'I have not requisite qualities.'

"Later Msgr. Merry del Val was sent to ask if he intended to persevere in his refusal. He thought of looking for him in the Pauline Chapel . . . and there he was kneeling on the pavement, his head bent, his face hidden in his hands and the hot tears pouring down his cheeks."

Yet two hundred bishops and archbishops, twenty Cardinals and four hundred thousand pilgrims from all over the world came to the beatification ceremonies to pay homage to this humble Pope.

Good Reading

The sun was sinking behind the Black Hills when Father Joyce with twenty tired boy scouts started for home after a full day in the field. One of the headlights on his ancient truck had burned out and he was anxious to get as near Sioux Falls as possible before dark. Also in the back of his mind was the fact that he had not said Vespers and Compline as yet.

At nine-thirty, he pulled off the road, and called to the youngsters in the back of the truck:

"Okay, fellows, get out your rosaries, I have to finish my Office."

He seated himself on the front

bumper and by the glare of the left headlight was starting the second antiphon, "Silver and gold have I none . . ." when a Diesel ten-wheeler pulled alongside and the driver shouted:

"Having trouble, neighbor?"

Keeping a thumb in the breviary, the priest looked up at the good Samaritan.

"No, nothing wrong," he shouted back.

With a suspicious eye, the truck driver looked him over.

"What ya doing then?"

"Just reading," answered Father Joyce.

The Diesel moved slowly away with a crashing of gears, and a grunt from the driver, and the priest smiled when he heard a parting shout addressed to no one in particular.

"Must be a darn good book."

Few Relics

Rohault de Fleury was a Frenchman who traveled all over Europe examining all relics claimed to be part of the true cross on which Christ died. He had heard it said: "If all the relics of the true cross were to be brought together, the total mass would be comparable to a battleship."

After years of research he estimated that all existing relics, together with those that had been lost through the years, comprised less than six per cent of the bulk of the true cross.

"Really," writes Monsieur de Fleury, "the wonder is, not that there should be so many relics existing, but that we possess so few."



Pointed Paragraphs

Liguori and The Liguorian

THE LIGURIAN is named after St. Alphonsus Liguori, whose feast is August 2, and whose life spanned the eighteenth century. His talents were so diversified that there was practically no field of activity to which he did not apply the Christian principles that are the only salvation of the world.

The word "secularism" was not a part of his vocabulary, but he was far ahead of his time in recognizing the spirit represented by that word, and in battling with it on every front. He saw thousands of souls slipping away from allegiance to Christ, and he brought thousands of them back by the vigor of his thought and the flaming zeal of his actions. Just to name some of the titles that belong to him by right of achievement is to be astounded at his accomplishments.

He was a *missionary*. He popularized the term "abandoned souls", which to him meant souls secularized by neglect, ignorance, anti-Christian propaganda, and he mounted a donkey and rode into their midst and preached to them morning, noon and night, and spent the rest of the time hearing their confessions.

He was a *religious founder*, establishing a cloistered religious congregation of women to spend their lives praying for the conversion of sinners, and an active religious congregation of men to preach missions to abandoned and secularized souls.

He was *Catholic journalist and writer* before many had thought of the necessity of using the printed word to offset the printed propaganda of the

anti-clericals, atheists and agnostics of his day. He wrote and published one hundred and eleven books and pamphlets during the course of his life, and most of them are as effective an answer to the secularism of today as they were to that of his day two hundred years ago.

He was a *moral theologian* who simplified, codified and unified the whole science of moral theology, so that every priest, confessor, and director of souls, owes him a debt of gratitude for having made his work of preparing for the priesthood and of guiding souls far easier than it was for priests before his time.

He was a *bishop* whose methods of administering a diocese have become norms accepted by the Church as the ideal for every bishop chosen to be a successor of the apostles.

Besides these major titles, he has a right to many minor ones. He was a *musician*, composing hymns and sacred cantatas still sung by the common people and praised by technical experts; he was an *artist*, producing sacred pictures that are still copied; he was a *correspondent*, saving and sanctifying many souls through the letters he wrote; he was a *lawyer*, who used his knowledge of secular law to serve the cause of the Church of Christ.

He has been named a Doctor of the Church and the prince and patron of moral theologians and confessors by the Vicars of Christ.

THE LIGURIAN bears his name and tries to follow in his paths. Its program against secularism is taken straight from the example and principles of St.

Alphonsus Liguori, Doctor of the Church Universal. It feels secure in clinging to his patronage and leadership.

The Battle for Children

It had to come out into the open eventually — the battle for the souls of children. All along we knew that the spokesmen of secularism would not be content forever to see their "religion" going along on a parallel line with that of genuine believers in God and in another world. We knew the day would come when the secularists would reach out and try to embrace all the children of America.

The day has come. The issue is drawn. The campaign is under way. Dr. James B. Conant, utilizing the awesome influence over little people that his position as president of Harvard gives him, has laid down the challenge.

In effect he says: "We want all American children in public schools, at least public high schools. We want to do away with Catholic and other private high schools. We want all American children stamped out of the same mold — the mold of an education that deals with secular subjects only. Our children must be neither Protestant nor Catholic; they must be secularists, i.e., educated, like myself, the great Dr. James B. Conant, to believe that religion has no part to play in American life, that it is even a danger to American democracy."

We may be sure that Dr. Conant's words will be taken up, reduced to slogans, made texts for speeches, repeated over and over by other spokesmen for secularism in America.

One great good will follow upon this open statement of the aims of the secularist. It focuses a spotlight on the choice that has to be made by genuinely Catholic parents (and by sincere

Christian parents of any of the denominations). It is no longer a question of choosing between an education that teaches the Christian religion and one that tolerates the Christian religion. It is becoming a question of choosing between a Christian education and one that professedly wants to do away with Christianity. For if Dr. Conant wants to do away with all Christian high schools, it can only be because he does not want a Christian education, and, therefore, genuine Christians, tolerated in America.

This makes it increasingly important that all sincere Catholics and convinced Christians use every democratic means of convincing their fellow-Americans of the importance of a Christian education. This can be done without denying to secularist parents the right to give their children a secularist education if they want to do so.

But for the Christian, the choice is clear now. Greater sacrifices than ever must be made to send children to Catholic high schools and colleges. Greater sacrifices than ever must be made to provide sufficient Catholic high schools and colleges for all the children of Christian parents. They must not even seem to support Dr. Conant's view that the best thing for America is to get all its children away from the influence of religion in education.

Is the Union Shop Immoral?

By the time these words appear in print, we hope that the steel strike, which has followed upon the Supreme Court's decision denying the President's authority to seize the steel plants, will be long since ended. However, one of the points of difference between the steel owners and the union will still be talked about, even though a peaceful compromise has been reached. We shall talk about it now.

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It is the question of the legality, morality and propriety of the union shop. The steel workers' union demands a union shop, the steel owners balk at granting it, saying, in the words of Benjamin Fairless, that "it is repugnant to our American sense of liberty and our national sense of fair play."

What is meant by a union shop in this controversy? It is an agreement written into the contract of a union with its employers whereby all workers hired by the industry involved will be bound, after being hired, to pay initiation fees and dues to the union that a majority of the employees of that industry have freely chosen by vote to represent them in collective bargaining. It is to be noted that the employer is free to hire anybody. He is not bound, as in closed shop contracts of the past, to hire only workers who are already members of the union. Once hired, however, a worker has to pay his dues to the union that represents him. We believe that such a clause in a union contract is moral, legal, American and fair. We do so for the following reasons.

It is *moral* in the sense of morally good, because the natural law suggests that individuals share the burden of paying for benefits shared by them with others. Every citizen is bound to share the burden of taxation for his share of the benefits he receives from the state. He cannot say: "I don't want the benefits bestowed by the state, therefore I don't have to pay taxes." He cannot say: "Freedom is a greater benefit than subjection to the laws of the state;

therefore I shall protect my freedom by not paying taxes." In a similar way, a man who takes a job in a certain industry that is operating under a union shop contract, has some obligation to share the burden of union representation because of the benefits he will share with all the other workers. To make this a part of a union contract is in no sense immoral, or contrary to the man's freedom.

It is *legal*. The Taft-Hartley Act, framed largely by men who were not friendly to labor, expressly legalizes the union shop as described above. Congress passed the act. The President signed it. Courts have upheld it.

It is *American*. There have always been union shop contracts in America. Sixty-one per cent of all the labor contracts agreed on in 1950 and 1951 have contained a union shop clause.

It is *fair*. It is as consonant with American principles of fair play as the principle that if you want to join a lodge or a fraternity or a civic organization that will benefit you, you can be bound to pay the dues that have been agreed upon by the group. If you want to take a job in the steel industry, you are going to benefit by wages and working conditions that only the union could have obtained. There is nothing unfair about the demand that you share the costs of union representation.

We hope these principles have been recognized in whatever settlement of the steel dispute has been reached, and that they will never be forgotten or abandoned in America.

By the Hour

While reflecting on the precious gift of time, which we are so apt to squander, the pious and learned writer, Louis of Granada, tells of a saintly man who, whenever he heard the clock strike, would say:

"Oh, my God, another hour of the few which make up the course of my life, has flown; an hour of which I must give an account to Thee."



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

VICTORIES OF THE MARTYRS

Aug. 17 & 31: Sts. Mammás, Theodotus, Rufina and Amya:

St. Mammás was born in Paphlagonia, a town of Asia Minor, the son of exemplary Christian parents, Theodotus and Rufina. A persecution against the Christians was raging in the Province and Theodotus was sent to prison by Alexander, the governor of the town. Not possessing authority, however, to inflict capital punishment, and failing to shake Theodotus from his resolve to persevere in the faith, Alexander sent him to Faustus, governor of Caesarea in Cappadocia. Here Rufina, although pregnant, followed her husband. Faustus threatened Theodotus with tortures should he refuse to obey the emperor. But the pious confessor replied that his sole desire was to die for Jesus Christ. Before he could be put to torture, however, he was taken ill, suffering from lack of food and fatigue from his journey, and ended his days in prison. Rufina, his companion in life, was destined also to be his companion in death, for she gave birth to her child prematurely and died the following day.

An angel appeared to a wealthy and noble Christian widow, named Amya, while she was engaged in prayer, and requested that she care for the orphaned infant. Obeying this manifestation of the will of God, Amya obtained legal custody of the child from the governor, and at his baptism called him Mammás. As he grew up the boy made considerable progress in human learning, but he excelled especially in his holy zeal for the advancement of the Christian religion. At the early age of twelve he

undertook the task of making converts to the faith of Jesus Christ. Upon the death of Amya, Mammás was left heir to all her riches; but these he quickly distributed among the poor.

Faustus also died and was succeeded as governor by Democritus, an implacable enemy of the Christians. When he arrived in Caesarea he was informed of the zeal and energy with which the youth, Mammás, labored for the increase of the faithful. Summoning him to his presence, he said: "How is it possible for one so learned to be so anxious to follow the Christian sect which is banned throughout the empire? Come with me to offer sacrifice at the temple of Jupiter and I will use my influence with the emperor for your advancement." The holy youth replied: "I am grateful, my lord, for your very kind opinion of my learning, but I would consider myself foolish instead of wise, should I sacrifice to a creature, realizing as I do that there is but one true God. If I were to give the honors due to the emperor to one of his slaves, would I not make myself guilty of treason? How, then, can I sacrifice to the gods, who are but devils?"

Enraged at this answer, Democritus ordered Mammás to be tortured. But the saint reminded him that since he was the adopted son of a noble woman, it was not within the governor's jurisdiction to authorize the execution of such a sentence. Democritus, therefore, reported all the circumstances to the emperor, Aurelian, who commanded that the youth be brought before him. When the emperor beheld Mammás, he offered him this alternative: "I wish,

my son, to employ you at court, but you must first abandon the Christian faith. Choose, therefore, between a happy life at my palace and an ignominious death on the scaffold." "The choice, O prince," replied Mammias, "is already made. You threaten me with a death which shall make me eternally happy, while promising me a short life which shall make me eternally miserable." "And from whom," the emperor asked, "can you expect this eternal bliss except from the gods?" "No," exclaimed Mammias, "your gods are but deaf and blind statues and can confer no favor on me. I adore the one and only God, and for Him am willing to lay down my life. To be permitted to do so I would consider the greatest possible happiness."

So enraged was Aurelian at this spirited conversation that he commanded the boy's body to be torn with scourges. But it was the emperor who was finally moved by the torture, for while Mammias endured it without a groan the emperor became so horrified at the infliction that he entreated: "Mammias, say only with your mouth that you will sacrifice to the gods." But the saint replied: "I would displease my God were I to deny Him with my heart or with my tongue. Continue to torture me as long as you will; the executioners will tire rather than I."

Once more Aurelian became exasperated and commanded that the Saint's flesh be burned with torches. By God's permission, however, the torches burned not the saint, but those who held them. Seeing this the emperor ordered him to be cast into the sea. Upon being led thither, however, an angel, appearing in the form of a young man, put the guards to flight, freed Mammias and urged him to retire to a mountain in the vicinity of Caesarea. Here the saint dwelt for forty days.

When a new governor was appointed to Caesarea, he was informed that a Christian, whom the emperor had condemned to death, was living on the mountain. He, accordingly, sent a troop of cavalry to seize him. The soldiers met Mammias, but not recognizing him as the object of their search, asked him if he knew in what part of the mountain Mammias dwelt. The saint replied that he could show them the abode, and led them to his hut. Here they were surrounded by a troop of wild beasts. When the soldiers became frightened, Mammias said: "Fear not; these creatures come to nourish me with their milk. I am the Mammias whom you seek: return to the city. I will follow you." Too much alarmed to disobey, the soldiers returned and informed the governor of the occurrence.

The holy martyr soon presented himself before the governor, who asked: "Are you the wizard who tames wild beasts by using the magical arts of the Christians?" The saint replied: "I am a servant of Jesus Christ, Who protects His servants and condemns to eternal fire those who confide in idols. But know that the practice of magic of which you falsely accuse us is unknown to Christians. You have sent for me; what is your will?" The governor answered: "You are a rash man, opposing as you do the edicts of the emperor, but torments shall change this."

The tyrant then ordered the saint to be stretched on the rack and scourged. But since he was equally unmoved by this new affliction the governor threatened to have him burned alive and, accordingly, sent him off to prison. Here Mammias found forty Christians who had been imprisoned for the faith. Moved at their pitiable lot, Mammias prayed for them, and behold, the gates of the prison opened of themselves and

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these holy confessors were thus granted their freedom.

This miracle converted some pagans but increased the fury of the tyrant who ordered Mammias to be bound hand and foot and cast into a furnace. The fire, however, touched not a single hair of his head, but merely burned his bonds. And during his stay in the furnace, he ceased not to bless the Lord. After this ordeal the saint prayed for the consummation of his martyrdom. The swords of the executioners granted him the coveted crown. This was in the year 275, the last year of Aurelian's reign. During the reign of Constantine, a church was built over the saint's tomb in Caesarea, and other churches have been erected to his honor throughout Christendom.

Aug. 25. St. Genesius, Patron of Actors:

The martyrdom of St. Genesius probably took place at Rome at the beginning of Diocletian's reign, about the year 285. Our saint was a favorite actor and such an enemy of the Christians that he did not exempt from his hatred those of his relatives who professed the faith. Becoming acquainted with the ceremonies of the Church in the administration of the Sacrament of baptism, he wished to amuse the emperor and the Roman people by turning this holy sacrament into ridicule. Accordingly, acting the part of a dying Christian, the ceremonies of baptism were performed upon him by another actor impersonating the character of a priest.

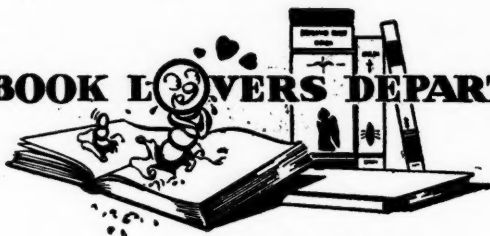
But when the actor, sitting down beside Genesius, said: "Well, my child, why have you sent for me?" the latter was suddenly illuminated by divine inspiration and answered not jokingly, but seriously: "I desire to receive the grace of Jesus Christ and to be relieved of the weight of the sins which oppress

me." The usual ceremonies were then performed, but he answered the proposed questions seriously and declared that he was in earnest in professing his belief. During the reception of this baptism he was favored with a vision in which he beheld an angel, surrounded with heavenly light, holding a book in which his sins had been written. After the angel dipped the book into the waters of baptism he showed it to Genesius perfectly white. (Ed. note: St. Genesius did not receive the sacrament of baptism, since the actor did not intend to do what the Church does, but merely to hold up to ridicule her most sacred rites. The saint did, however, receive the baptism of martyrdom.)

In continuation of the play, Genesius was clothed in the white robes of the neophytes. Hereupon, a group of actors representing soldiers came to seize him and present him to the emperor as a Christian. But when he was brought before Diocletian he revealed the vision with which he had been favored and proclaimed his desire that all present should acknowledge Jesus Christ to be the true God through Whom alone it is possible to be saved. Surprised and indignant at this spoiling of his entertainment, Diocletian ordered him to be severely beaten with clubs on the spot. He, then, turned Genesius over to Plautian, the prefect of the praetorium.

Plautian ordered him to be stretched upon the rack, to be torn with iron hooks and burned with torches. But during this horrid infliction the saint made the following protestation: "Jesus Christ is the sovereign Lord of all things. Him will I adore though I be obliged to suffer a thousand deaths. My only regret is that I have for so long persecuted His holy name and have learned to adore him so late." He was then beheaded, and thus went to receive his reward in heaven.

BOOK LOVERS DEPARTMENT



Conducted by T. Tobin
CATHOLIC AUTHOR OF THE MONTH
Helene Magaret, 1906-

Biographer and Novelist

I. Life:

Helene Magaret, the daughter of Ernst and Celia Magaret, was born in Omaha, Nebraska, on May 18th, 1906. After graduation from high school Miss Magaret attended Grinnell College and Omaha University. She worked for a few years in a secretarial position and then returned to college at Barnard from which she received the degree of A.B. in 1932. The awarding of a graduate assistantship at Iowa State College enabled her to continue her studies for her master's degree. Iowa State conferred on her the master's degree in 1938, and the doctorate in 1940. While working for the doctorate Miss Magaret took instructions and entered the Church in 1940. The Academy of Living Catholic Authors elected Helene Magaret to membership in its gallery in 1943. Since 1944 she has been professor of English at Marymount College, Tarrytown, N.Y.

II. Writings:

At the early age of seven Miss Magaret determined that her career was to be that of a writer. She wrote throughout the course of her school life and won an award for poetry

in her senior year at Barnard. Much of her writing was done in the evenings after her day's work in the office was finished.

Her first book was *The Trumpeting Crane*, an epic poem. *The Great Horse* is the story of the flight of the Mormons from Illinois to Utah. *Who Walk in Pride* was a better than average first novel. After some of her books were published a collection of her lyrical verses was issued as *Change of Season*. *Giant in the Wilderness*, her latest book, is the biography of the famous pioneer priest, Father Charles Nerinckx.

III. The Book:

One day Helene Magaret chanced upon some letters written by the famous Jesuit missionary, Father De Smet. The interest aroused by reading these letters led her to spend two years in writing the biography of *Father De Smet*. In the early part of the nineteenth century this missionary labored among the Indians of the Northwest territory. Miss Magaret has brought to life the personality of this zealous priest in her biography.

AUGUST BOOK REVIEWS

The Christian Family

Christ in the Home. By Raoul Plus, S.J. 343pp. New York: Frederick Pustet Co. \$4.00.

Christopher's Talk to Catholic Parents. By David L. Greenstock. 274pp. Springfield,

Ill.: Templegate. \$3.75.

Your Family Circle. By Sister Jean Patrice, C.S.J. 145pp. Milwaukee: Bruce Publishing Co. \$2.75.

Modern psychology has been very interested in the relationship between persons,

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and especially in the relationship between the husband and wife and parents and children. These three books present the spiritual background for the proper understanding of the findings of modern psychology. It is evident from these books that the new principles of psychology are just the reaffirmation of the ageless truths of Christian spirituality.

Christ in the Home is the latest book by the popular French Jesuit, Raoul Plus. Like all his books, this is not a theoretical treatise, but a very practical and inspirational presentation of the ideals that will make the home the center of virtue and learning that God intended it to be. A wealth of illustrations and anecdotes brings these truths home in a convincing manner. The brief chapters that never extend beyond three pages furnish abundant material for reflection and resolutions. The three sections of the book are: Marriage, the Home, and Training. This is an excellent book for parents to keep close at hand so that from time to time they may again vitalize their ideals for the formation of a true Christian home.

Father David L. Greenstock, a professor at the English College in Valladolid, Spain, has begun a series of books for children and their parents. His previous books, *Christopher's Talks to Little Ones* and *Christopher's Talks to Catholic Children*, have been addressed to the spiritual formation and instruction of children. His latest book, *Christopher's Talks to Catholic Parents*, is a full discussion of the dignity and duties of parents. The obligations of parents toward their children from babyhood, through childhood and adolescence to adulthood, are detailed very closely. It is interesting to note his remarks on the relationship between parents and their married children. This book is a solid one that is not lightened by illustrations and stories, but parents who read and follow its directions will be assured that they are faithful to the trust that God has placed in them when He blessed their love with children.

Sister Jean Patrice, the author of *Your Family Circle*, has remarked: "I have never seen a small child that I could not love." Her love for small children is very evident because her book could have been written only by one who has this love. From her years as kindergarten teacher Sister Jean Patrice has drawn very practical suggestions for parents for the physical, emotional and religious training of their pre-school children.

The book is filled with suggestions on how to manage problems that do arise with children. Her treatment of the various things that a child's "I won't" may mean is very fine. Sister Jean Patrice is not so modern that she rejects the use of corporal punishment, as she maintains that this discipline should be used to prevent children from doing greater harm to themselves by turning on the gas, running into the street, etc. The chapter, Let Them Try, is a plea for parents to allow their children to develop their personalities and skills. Her suggestion to teach a child to tie its shoelaces by standing behind it and taking its hand and tying the laces with them, must come from many thousands of experiences with her kindergarten children. *Your Family Circle* is an excellent book and, if you have small children and have time to read only one book, this is the one to read.

The Mass and Breviary

The Spirituality of the Mass. By Adolph D. Frenay, O.P. 296pp. St. Louis: B. Herder Co. \$4.00.

The Breviary Explained. By Pius Parsch. Translated by William Nayden, C.S.S.R. and Carl Hoegerel, C.S.S.R. 453pp. St. Louis: B. Herder Co. \$6.00.

These two books are primarily intended for the busy priest who wishes to derive more spiritual value from the Mass and breviary. But the lay person who is interested in the two great liturgical prayers of the Church will receive much profit from these books.

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Father Adolph Frenay has given us a literal explanation of the prayers of the Mass. Each chapter is prefaced by the Mass prayers in Latin and the text of the chapter gives an exegesis in the light of the theology of St. Thomas. Practical applications for the betterment of the spiritual life of the priest are also incorporated. We recommend this book to priests as a means to revitalize their convictions about the importance and value of the Mass in their daily lives. It is unfortunate that an English translation of the prayers at Mass is not provided so that the lay reader would find it easier reading.

The noted liturgical scholar, Pius Parsch, has written a companion volume to his popular *Liturgy of the Mass. The Breviary Explained* is a thorough treatise on the history and meaning of the breviary. In the first section the fundamental notions are presented. The second examines the constituent parts, such as the psalms, lessons, orations and hymns. The spirit of the ordinary and some festive offices is treated in the last part. This is the most complete and understandable treatise on the breviary in English.

Eddie Doherty

My Hay Ain't In. By Eddie Doherty. 198pp. Milwaukee: Bruce Publishing Co. \$2.75.

Eddie Doherty, former ace reporter, used a period of convalescence to jot down reflections about the Catholic life at the Friendship House in the backwoods of Canada. In this nostalgic book Doherty meditates on the beauty of nature and the spiritual beauty of souls whom he has known. The reader will meet the saintly street cleaner, the simple victim soul who was cheered by the little jokes that he made to help him forget the pain, and the young French Catholic Actionists who dramatized the doctrines of the Papal encyclicals on the streets of Paris. The deft human interest touch of the reporter is seen throughout the pages of this book of reflections.

Devotional Books

Come Holy Spirit. By Rev. Lawrence G. Lovasik, S.V.D. 167pp. Milwaukee: Bruce Publishing Co. \$2.50.

Christ In Me. By Daniel A. Lord, S.J. 319pp. Milwaukee: Bruce Publishing Co. \$2.75.

Pope Leo XII has said: "There are many who are very deficient in their knowledge of the Holy Spirit. We earnestly desire that faith may be aroused in your minds concerning the mystery of the adorable Trinity, and especially that piety may increase and be inflamed towards the Holy Spirit." The veteran missionary, Father Lovasik, has supplied us with a book of devotions to the Holy Spirit. The prayers and meditations are well chosen and should assist in spreading devotion to the "forgotten" Person of the Holy Trinity.

Several times Father Daniel A. Lord had the privilege of making his thanksgiving after Mass with sisters of the convent where he had celebrated Mass. *Christ in Me* contains the prayers of thanksgiving which were said on these occasions. These practical and inspirational reflections will help those who receive Communion daily to refreshen their devotions after Communion.

The Joy of Catholicism

The Happy Crusaders. Compiled by James Edward Tobin. 178pp. New York: Declan X. McMullen. \$2.50.

To counteract the gloom that sometimes settles over religion, James Edward Tobin, professor of English at Queen's College, has compiled a series of essays written by *The Happy Crusaders*. St. Justin, Martyr, St. Thomas Aquinas, St. Thomas More, Dante, Chesterton, and Belloc are among the writers chosen to manifest their affirmation of the intrinsic joy of a life formed on the Christian pattern. The selections are excellent and the reader will appreciate the true spirit of joy that is characteristic of the new life established by Christ.

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BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. *Suitable for general reading:*

Christ Unconquered—*Little*
 Return to Chesterton—*Ward*
 Elizabeth the Queen—*Crawford*
 The White Lady—*Dubkin*
 The Enchanted Grindstone—*Robinson*
 Crusade in Europe—*Eisenhower*
 A History of the United States—*Abell*
 Guard of Honor—*Cozzens*
 Trial by Terror—*Gallico*
 A War of Shadows—*Moss*
 The Voice of the Irish—*Kelly*
 How To Make an Atomic Bomb in Your
 Kitchen—*Bale*
 Miracles—*Helle*
 Willingly to School—*Van Zeller*
 Fighting Admiral—*Murphy*
 Giant in the Wilderness—*Magaret*
 Political Zoo—*Barnes*
 The King is Dead—*Queen*
 What's Your PQ?—*Daly*
 Spain and Portugal in 1952—*Fodor*
 The Weapon Makers—*van Vogt*

II. *Suitable for adults only:*

A. *Because of advanced style and contents:*

The Deceivers—*Masters*
 The Stranger—*Carroll*
 The Inhuman Land—*Czapski*
 Leisure, the Basis of Culture—*Pieper*
 The Healing Woods—*Reben*
 World of Wonder—*Pratt*
 Foxfire—*Seton*
 White Witch Doctor—*Stinetorf*
 The Case of the Half-wakened Wife—
Gardner
 The Chase—*Hubler*
 Little Mule—*Burruss*
 The World's First Love—*Sheen*
 Salome, Princess of Galilee—*Denker*
 Immortal Bohemian—*del Fiorentino*
 The Memoirs of Herbert Hoover—*Hoover*
 Day With the Giants—*Day*
 Pleased to Meet You—*Kennedy*
 Wendell Wilkie—*Dillon*
 Kinship—*Sertillanges*

The Houses in Between—*Spring*
 Back Door to War—*Tansill*
 Conquest by Terror—*Stowe*
 They Went to College—*Havemann*
 The House of Shanahan—*Dooley*
 The March toward Matter—*MacPartland*
 The Brute—*Des Cars*

B. *Because of immoral incidents which do not, however, invalidate the book as a whole:*

The Son of Adam Wyngate—*O'Hara*
 The Extraordinary Mr. Morris—*Swiggett*
 New Tales of Space and Time—*Healy*
 The Pepper Tree—*Jennings*
 Rainbow in the Royals—*Roark*
 Journey with Strangers—*Hutchinson*
 U.S.A. Confidential—*Lait*
 Jasmine Street—*Dowdey*
 The Bogman—*Macken*
 Crown Without Sceptre—*Wilkins*
 Touched with Fire—*Tebbel*

III. *Permissible for the discriminating reader:*

Rotting Hill—*Lewis*
 Liberty or Equality—*Kuehnelt-Leddihn*
 Walk with the Devil—*Arnold*
 A Lamp for Nightfall—*Caldwell*
 The Stumbling Block—*Mauriac*
 Ages in Chaos—*Velikovsky*
 In Place of Fear—*Bevan*

IV. *Not recommended to any reader:*

The Tentmaker—*Berstl*
 The Judges and the Judged—*Miller*
 Until He Comes—*Boerger*
 The Build-up Boys—*Kirk*
 Pride's Castle—*Yerby*
 The Disappearance—*Wylie*
 The Zebra Derby—*Shulman*
 Before the Sun Goes Down—*Howard*
 Porius—*Powys*
 The Day of the Peacock—*Coker*
 Southwest—*Allen*
 The Power of Art—*Warbeke*
 Caroline Cherie—*Saint-Laurent*
 Man and His Gods—*Smith*



Lucid Intervals

Head of the house:

"Do you know, dear, there is something in this newspaper article. It says that the cleverness of the father often proves a stumbling block to the son."

His wife heaved a sigh of relief.

"Well, thank goodness, our Bobby won't have anything to fall over."

Canvasser: "I wonder if I can see your mother. Is she engaged?"

Small Boy: "My sister's engaged but my mother's married."

Employer: "Have you any references?"

Applicant: "No, sir. I tore them all up."

Employer: "That was a foolish thing to do."

Applicant: "You wouldn't think so if you read them."

A young woman driver pulled up at a service station.

"I want a quart of red oil," she said.

"Red oil!" gasped the attendant.

"Yes," she replied, "the tail-light has gone out."

Wife: "I see where an old man was found in an attic where he had lived for twenty years."

Husband: "That's what comes from starting a serial story in a pile of old magazines."

Two buzzards were soaring lazily over the desert when a jet-propelled plane zipped by them, its exhaust throwing flame and smoke. As it whizzed out of sight, one of the buzzards remarked:

"That bird was really in a hurry."

"You'd be in a hurry too," said his companion, "if your tail was on fire."

Farmer's Wife: "Say, John, tomorrow's our silver weddin' anniversary. Let's kill the pig."

Farmer John: "Why murder the pig for something that happened 25 years ago?"

Down in the mountains they tell about a famous politician who had decided to spend a few weeks in the woods. One day he visited a remote village where he was stopped by a native.

"Mister, ain't I seen you somewhar?"

"Perhaps," agreed the not displeased public personage. "My picture has been in the papers quite often."

"I knowed it!" shouted the native. Then he added with great curiosity. "Say, did that Hadacol really cure you?"

Carl: (reading statistics) — "Do you know everytime I breathe, a man dies?"

Paul: "Why don't you use an antiseptic mouth wash?"

"We're arriving in Chicago," said the porter knocking on the compartment door. "Shall I brush you off, madam?"

"Certainly not," came the cold reply. "I'll descend in the usual manner."

A famous motor-car manufacturer advertised that he had put a car together in seven minutes. The next evening he was called on the phone at dinner time and asked whether it was true.

"Yes," was the reply. "Why?"

"Oh, nothing, but I think I have the car."

Lawyer: "What was done in the interim?"

Witness: "I don't know, sir; I didn't go into the interim. I stayed in the ante-room."

PROGRESS AT LIGUORI

The Redemptorist Fathers at Liguori, publishers of THE LIGUORIAN, PERPETUAL HELP Magazine, the Bulletin of the League of St. Gerard, and of Redemptorist books and pamphlets, have begun construction of a new office building to house their invaluable files, expensive office machines, stocks of booklets, etc.

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